FOVRE GODLIE *and profitable Sermons preached by Maister* THOMAS GARNVY,

The first against popery or false religion. Mathew. 16. 18.

2 *The second against Atheisme the enimy to religion.* Psalm. 53. 1

3 *The third against Hypocrisie, the counterfeit of religion.* Mathew. 7. 5.

4 *The fourth against apostacie, the falling from religion.* Mathew 12. 31.

AT LONDON
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TO THE RIGHT Honorable Sir George Carew, Baron of Clapton, Lord *president of Mon*ſ*t er, vice chamber*laine and receiuer generall *to the* QVEENES *Mairſtie and lieftenant of the Ordinance.*

BEing moued (right honorable) by ſome learned and godly brethren, to publiſh this little booke, and order requiring that I ſhould doe it vnder ſome mans name, that might, if need weare, giue countenance thereunto, and wiſdome perſwading me to make choiſe of your Honor before any other, both in reſpect of your mynde, ſo well fauoring the truth of the

doctrine therein conteyned, and of your place so fytt to further the same; the former experience of your honorable disposition promising me willing acceptation, I haue bene bould to present this small treatise to your Honors reading and good lyking, hoping for this fruit thereof at the least that it may open vnto me a dore of further opportunity to performe the dutie of seruice which by and from my birth I haue owed you, and of thankfulnes which your late and honourable fauourhath more bound me vnto, wishing (if I may be bould to aduise one that is counseller to a Princes.) that your great and weightie affaires notwithstanding, your Honor may haue (I say not a mynd which I know you haue allready) but some time to be imployed in theise thinges that are of a heauenly quality, seing the fruit thereof is great not onely in thincrease of earthly

honour

honour and preferment in this world, according to the will and promise of God made to godlinesse, but especially in the heauenly glorie of the world to come, when a full reward shall be bestowed vpon those who haue trewly and faithfullie indeauored to set forth his honor and glorie by furthering his religion, and vertue.

Your Honors in all kinde of affection and humble dutie, to comaund alwaies in Christ Iesus

Thomas Carew.

CHRISTIAN reader, hauing for the benefit of my natural frendes in another book, written of the miſtery of true religion, I haue beene mooued for the ſame reaſon, to write theſe foure Sermons. The firſt againſt falſe religion. The ſecond againſt Atheiſme the enemy to religion, the third againſt hipocriſie the counterfeyt of religion, and the fourth againſt Apoſtacy, the fallingfrom religion, praying god we may haue grace to ſe and flie that which is falſe, with deteſtation; to ſe and follow that which is trew with acceptation, and be vpright and contynew in it vnto ſaluation.

Foure godly and profitable Sermons.

Mathew.16.18. And I say also to thee that thou art Peter: *and upon this rocke I will build my Church, and the gates of hell shall not ouercome it.*
19 *And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt binde vpon earth shalbe bound in heauen, and whatsoeuer thou shalt loose on earth shalbe loosed in heauen.*

OVR sauiour Christ hath in the 15. verse asked this question of his disciples, whom they did say he was, which question *Peter* answered, as it is in the 16. verse, saying, thou art the Christ

the

the ſonn of the lyuing God. Whereto our Sauiour Chriſt hath begun to reply in the 17. verſe telling *Peter* he was the ſonne of *Iona*, not the naturall ſonne of the liuing GOD, as Chriſt was, but the ſonne of *Iona* a mortall man: yet that he was the adopted ſonne of god, for that he had not this knowledge of Chriſt from man but from God, not from his naturall birth but from his ſpirituall birth.

Now theſe wordes are a contynuance of our ſauiour Chriſtes ſpeech to *Peter*.

From hence the papiſts, would proue that *Peter* was Prince of tha poſtles, that he was head of the Church, that he had abſolute aucthority giuen him to remit and retaine ſynnes & that the reſt of tha. poſtles had this authoritie but by *Peters* graunt and appointmnt: all which they would deriue to the Pope

of

of *Rome* by succeſſiō, for they ſay he is vniuerſall and chiefe Biſhop, he is head of the catholicke Church, he hath the keyes to binde and looſe & thoſe only that he will appoint, they ſay the Pope hath the holy ghoſt and cannot err, & conſequently may doe what he liſt in the Church.

Vpon this place they found al the building of Poperie, therefore if this ſcripture be takē from them, all their religion falles to the ground. For if *Peter* were not prince or chiefe of thapoſtles, the *Pope* who they ſay is his ſucceſſor cannot be vniuerſall Biſhop; if *Peter* were not head of the Church, the Pope that claimes from him cannot be head of the Catholick Church; if *peter* had not abſolute auctority to remit & retaine ſynnes, the Pope cannot haue it, and then it will follow that the pope profeſſeth himſelfe to be that he is not, and to be able to doe that he cannot and ſo

that

scar the Pope is Antichrist, and that pealet col ored beast which saint *Iohn* fullkes of in the Reuelation, that is of nan es of blasphemy.

First t e Papists say Peter was cheefe of the Apostles but why doe they say so? he was not the first that was called to be an apostle: *Andrew* was he. *Peter* was not the best belo. ued disciple, *Iohn* was he. *Peter* was not the learnedest nor most laborious disciple, *Paull* was he, as the Iesuites them selues confesse that paull brought moe into the Church, then *Peter* did, but the papists draw two reasons from the former wordes to proue *Peter* cheife of the Apostles.

1 Their first reason is, because the other disciples gaue place to *Peter* to speake first in answering our Saviour Christes question which is a slender reason, for it followes not, because he spake first, that they gaue place to him to speake first, but rather that

that he put forth himselfe to speake first, by a kinde of audacity and bouldnes of speech & dexterity of wit that was in him, which yet was as often vsed to euill as to good.

2 There second reason is, because they say, *Peter* was the first that confessed Christ to be the sonne of God, but that is not so: for it appeares in Iohn. 1. that Iohn Baptist, and Nathaniell and in Mathew. 14. 33. that many other had made the same confession of Christ, before this time, and it appeareth in Iohn. 6. 69. that the rest of the Apostles themselues had also made this confession of Christ before this time, & the confession that *Peter* made, was not his confession only but of the rest of the Apostles also, who spake by his mouth for the avoyding of confusion, as among twelue Iurors one foreman speakes for them all, for order sake. Iohn. 1.

Now as their reasons are feble & false

false, so is the thing that they would proue by those reasons: for though all thapostles are cheife among other ministers, yet there was no cheife among them as appeares in *Marke* the 9.34. where they dreaming of an earthly Kingdome of Christ, did dispute among themselues who should be cheife, which our Sauiour Christ reproues in them as the text shewes and that *Peter* was not cheife of thapostles, appeares by this that thapostles sent him on their message to Samaria: if he had bin cheife he should rather haue sent some of them. Also that *Peter* was not cheife, appeares by this that he gaue to *Paul* the right hād of fellowship: neither doth *Peter* call himselfe the cheife shepheard but calls Christ so in his first epistle and last chapter. But that we may the better vndermine & throw downe the cheife ground and foundation of the popish religion let vs

Mark. 9. 34.

Acts. 8. 14.

Gal. 2. 9. & 1. Pet. 5. 4.

come

come to the wordes that I haue red.

Verse.16. thou art Peter. &c.

OVr Sauiour Christes purpose is in theis wordes to teach that though the church were now small and there were but few did make a right confession of fayth: yet their should be a great many gathered into the church, and brought to the same profession of Christ that *Peter* had made by the preaching of the Gospell, which was committed to him and the rest of the apostles, as the keyes to open the kingdome of heauē. Yet the papist gather frō these words because our Sauiour Christe spake so particulerly to *Peter*, therfore Peter was the head and foundation of the Church; but the scripture saith Christ himselfe is the head of the church who doth geue life & mouing to it being his body, which no other man can doe: and is alwaies present with the same and euery mē-

Col.1.18

ber

her thereof which no other man can be; and therefore *Peter* or any other man can no more be head of the Church then a mans head can be cut from his shoulders, and set on another bodie. *Paull* would not giue that honor to the angells to be head of the church, much lesse to a mortal man, as ye may se in his letter, to the Colossians. But the cause of the papists error in this point is for that they do not mark the reasō of our sauiour christ his speaking thus to *Peter*: he had mooued this question to all his disciples, whoe doe you say that I am? *Peter* in the name of the rest answered the question, therefore as he had spoken to our sauiour *Christ* he speakes to him againe. *Peter* had said to him. Thou art christ the sonne of the liuing God, and christ saith to him thou art peter if any of the rest of the Apostles had answered the question

Coloss. 18.

verse. 15.

ſtion, our ſauiour would haue replied to them, and ſaid Thou art *Iames*, or thou art *Iohn*, as he doth to *Peter*.

But here is the force of the point, and ſpeech that our ſauiour chriſt ſaith. Vpon this rocke I will build my church.

Peter is called a ſtone, or as the papiſts will haue it, a rock which we will not much ſtriue with them about, for as a rocke is a great ſtone ſo a ſtone may be ſaid to be a little rocke, but as *Peter* is called a ſtone, ſo our ſauiour chriſt is called a ſtone, and as the papiſts will haue it, as *Peter* is called a rock, ſo our Sauiour chriſt is called a rock, now the queſtion is vpon which of theſe two chriſt ſaid he wou'd build his church for they were both ſpoken of in this conference, for *Peter* had ſaid of him, Thou art chriſt the ſonn of the liuing God and chriſt had ſaid of him; thou art *Peter*, and the ſonne of *Ionas*.

Io. 1. 42.

Esa. 8. 14. 1. Cor. 10. 4.

The

The papists refer these wordes to *Peter*, and say Christ built his church vpon *Peter*, but if christ built his church vpon *Peter*, then he must eyther build it vpon the person of *Peter* or vpon his particuler fayth.

And if Christ built his church vpon *peters* person, he built it vpon a man, yea vpon a weake man, as he presently shewed himselfe verse. 22. and if the church were built vpon *Peter*, It was built vpon a mortall man, and therefore while he liued, he was not able to vphould the church, that could not vphould himselfe, & then whē he died, the church should haue fallen with him.

And if the church were built vpon *Peters* particuler faith, it should be built vpon a weake faith, as our Sauiour christ saith to him, o thou of little faith. And his faith being a proper adiunct to his person, when he died, his faith ceased, and so the Church should haue fallen to the grounde,

Mat.14.31
2.Cor.13.13

there-

therefore these wordes, vpon this rocke will I build my church, must be vnderstood of that rock, which *Peter* had confessed, that is vpon Christ himselfe, who is not only man, but God: who is not weake but strong, who is not mortall but immortall: for though he died, yet he had not a mortall body; but dyed willingly for our sinns, and rose againe the third day for our iustification, it being impossible, that death should hold him as it did *Peter*. Therefore Christ was the foundation of the church, as before his coming in the flesh being eternall God, so at this time also; and the church was in no daunger of falling, when he dyed according to flesh, because then he liued in his devine nature, and now he liues in both his natures, & is able to support the church and all the members of his mysticall body and stones of this spirituall building who are ioyned vnto him by that faith that *Peter* had made Act. 13.

professiõ of: as appeareth both by the text where Christ saith on this rocke I will build my church, not thy church, and also by the words of the Apostle *Paule*, who saith the church must be edified and built on Christ, and also that this building is by faith, and therefore it cannot be vpon *Peter* in whom we must not beleeue, but on christ in whom all the church professeth, to beleeue in the articles of the creede.

Ephes. 4. 12.

But why should the papists thinke Christ built his church vpon *Peter*? Was the church built vpon any one of the patriarchs or prophets before Christes comming in the flesh? whie then should it be built vpon any one of the Apostles after?

Was not Christ aswel able to sustaine his church himselfe afterward as he had done before? and were any of the Apostles any more able to doe it, towards the end of the world, whē the church was greater, then the patriarches

patriarchs, and prophets were in the beginning whē it was lesser? The papistes inforce the wordes of the text, and affirme boldly Christ saith so. To which I answere no, he doth not say so: he saith vpon this rocke I will build my church, but is not Christ himselfe, whō *Peter* confessed, a rock aswell as *Peter*? is not Christ another manner of rock then *Peter*? they are much like those that heard Christ say, destroy this temple & in three dayes I wil build it againe: they vnderstood it of the temple of Ieruſalem, but Christ ment it of the temple of his body. Therefore as one saith when Christ said to *Peter*: vpon this rock I will build my church; he ment I wil build thee vpon me, and not me vpon thee. Indeed some auncyent deuines haue said the church was built vpon *Peter*, and in their sence they say trew, that is, as it was built vpon the rest of the Apostles: saint *Iohn* saith the walles of the Cittie new Ieruſalē

Iohn.2.

that is the trew church had 12. Foundations, which were the names of the lambes 12. Apostles: and in that sence
Ephes. 2. 20. the church was not built vpon the Apostles only but vpon the prophets also: as *Paul* speakes to the Ephesians and all Christians: ye are saith he built vpon the foundation of the prophets and Apostles Iesus Christ himselfe being the chiefe corner stone. Therefore the church was not built vpon their persons, but vpon their doctrine that setteth forth christ Iesus to the world to be beleeued on, as *Peter* himselfe saith of Christ; to whom ye come as vnto a liuing stone or rocke, and ye as liuely stones be made a spirituall house. The papists
1. Peter. 2. 3. obiect that our sauiour Christ called *Peter* a stone, which he did not any of the rest of the Apostles: so he called *Iames* and *Iohn* Bonarges, and none but they; yet it follows not that only they two were the sonnes of thunder, but that other of the Apostles did preach-

preach zealously aswell as they; as *Peter* himselfe did thunder against Simon Magus & others. So though Christ called *Peter* a stone it solowes not that he was so alone, for *Peter* himselfe calls all the true members of the church liuing stones. And were not diuers other of the Apostles as stable and vnmoueable as *Peter*? nay was not he more weake & wauering then many of the rest? therefore it followes that not *Peter* no more then any of the rest of the Apostles, but Christ is the rock whereō the church is builded: as *Paul* saith, other foundation can no man lay thē that which is laid which is Iesus Christ: and all that build must build on this foundation: and all that are built must be built on him. This *Peter* knew well and therefore he did not baptise into his owne name, but into the name of Christ: he did not preach himselfe but christ. Therefore *Paul* reproues the Corinthians, because some did hould

Acts.8.

1 *Peter.2.3.*

1. *cor.3.11.*

1. *cor.1.12.*

Acts.2.

of Paul, and some of Cephas, & some of Christ: why saith he is Christ deuided? shewing that he is the only foundacion and head of his church, vnto whom all the members must cleaue in one body. Therefore the church is not called by Peters name, but by Christes name, that is Chrystians: & Christ doth not say to Peter, feed thy sheepe, but feed my sheepe.

Ioh. 21.

Therefore as other comparisons and similitudes of the Scripture, doe set forth the communion, betweene Christ and his church, as he is called the husband, and the church his spouse: he is called the head, and the church his members: he is called the vine, and the church his braunches: becausé of the mysticall vnion, and neereneſſe that is betweene them, & spirituall vertue, that he conveyes vnto them, and they receiue from him. So by this that he is called the rocke or foundation, and the church the building: and it may as truly be

Ephes. 5. Col. 1. Ioh. 15.

said

said that *Peter* was the spouse, to whome the Church is to be maried, that *Peter* was the vine, into whome the church is to be ingrafted: as it can be said, he is the rock whereon the church is builded.

Therefore when it is said, on this rocke I will build my church: our saiuour meanes as I said before, on that rocke that *Peter* had confessed, he would build the rest of his church, Act. 13. that was to be gathered by the preaching of the Gospel, that was committed to *Peter*, and the rest of the Apostles, as the keyes of the kingdome of heauen.

And the gates of hell shall not ouercome it.

our Sauiour saith, the gates of hell shall not preuaile against or ouercome the church that is built vpon this rocke: he vses this similitude because in those times before gunnes were inuented the strength of cities was in their gates, & because they vsed to exercise their gouermēt, in the

gates

gates: so that he meanes the power and aucthority of hell, shall not preuaile against those that are built on this rocke, that is those that professe and beleeue in Christ, so that this must be vnderstood of the inuisible church, and such as be true members of Christ, & not of the visible church, or those that be members in shew only, for the deuill hath preuailed against diuers visible churches: as the 7. churches of *Asia*, that are now Idolaters vnder the Turke, and against diuers perticular persons, that were members of the church in shew onely as Iudas, Magus and others: but the inuisible and true members of the church, that beleeue in Christ, shall not be ouercome, but shall ouercome. This is the victorie saith saint *Iohn* whereby we ouercome the world, euen our faith. The deuill by temptations and his instruments by persecutions, will seeke to ouercome them, but our saviour hath said, none

1. Iohn. 5.

shal

shal be able to take them out of his handes. The deuill and his instrumēts did seek to destroy the Iewes in Egypt, & Babylon: but they could not as for other causes, so becaus Christ was in their loines: so now he seeks to destroy the people of God, but he cannot be cause they are in Christs loyns, that is vnited vnto him by faith, & made mēbers of his body. Therfore *Paul* meaning to cōfort the Christians against all tryalls both inward & outward, saith who shal seperate vs from the loue of God in Christ Iesus our lord? shall persecution? anguish? height? deepth? &c. & at legth cōcludes, nothing shalbe able to seperate vs, as our sauiour Christ saith here, the gates of hell shall not preuaile against the church: which doth seeme to put that out of questiō that some haue made questionable, that the children of God cannot fall from grace, for those that are regenerate in Christ Iesus are borne not

Iohn. 10
exod. 2.
Ro. 8
1. Peter. 1.

not of mortall seede that may dy, but of mortall that cannot dy, those that haue obteyned the sanctifying giftes of God, the spirit is in them a well of water springing vp vnto eternall life. For although the first Adam might and did lose his original goodnes, both to himselfe and his posteritie; yet the second Adam cannot neither to him nor to his. Therfore as our Sauiour Christ, whē he was in the flesh did ouercome the deuill & the power of hell, in his owne persō: so he doth continually ouercome in his members, and his members do ouercome in and by him: therefore *Paul* saith, we are more then conquerers in Christ Iesus, & if the gates of hell should preuaile against the church, Christ should be a head without a body; and if it should preuaile against any true member of the church, Christ should haue a maymed body which cannot be: therefore as Christ the rocke it

Iohn. 7.

selfe

selfe is firme and stable, so is euery stone and true christian that is built thereupon.

But seeing we se, that by the church here against whom the gates of hell shall not preuaile, is meant not the visible but the inuisible church, and the papists say, *Peters* successor is head of the visible Church, this place serues nothing for them *and I will giue thee the keyes of &c.* Verse. 19.

Now our sauiour shewes by what meanes the church should be built vpon that rocke that *Peter* had confessed, namely by the ministery of the Gospel whereby the elect people of God who are called lyuing stones, should be gathered and ioyned to Christ the corner stone, that they might be made one spirituall house as *Peter* speakes. 1. Peter. 2. 4.

The church was built vpon the rocke Christ Iesus from the

the beginning: but Christ speakes of thincrease of the church, among the gentiles, who should be called and gathered by the word, that he committed to *Peter*, and the rest of the Apostles, as the keyes of the Kingdome of heauen.

Here the ministers are compared to porters, the preaching of the worde to keyes, the kingdome of heauen to a house, wherinto men are let in, and shut out.

Keeping the keyes we know doth signifie auctoritie: therefore in this speech our sauiour Christ giues *Peter* auctoritie to receiue in, and shut out of the church, which is often called the kingdome of heauen.

By the keyes we must vnderst and the worde and mynisterie thereof, as it is said the Pharisees kept backe the key of knowledg from the people: now because by the ministery of the worde they were to pronounce aswel gods mercie to some, called loosing, & *Mathew. 3.*

to

to open the dore of the church, as also to pronounce gods Iudgmēts called binding, & to shut the dore to others: therfore our sauiour speaks in the plural nūber. *In the 20 chapter of the Gospell of Saint John*, our sauiour Christ expoundes this, whē he saith to al the Apostles; whose sinnes ye remit they are remitted; and whose sinnes ye retaine they are retayned. Because all are sinners they were by the preaching of the Gospel to call all men to repent of their sins, and to beleue in Christ the sauiour of the world; and those that did so they had aucthority to loose them; that is to pronounce pardon to thē, & freedome & deliuerance from death and damnation by Christ Iesus, and to open vnto them the dore of the church, & baptise thē & to opē the dore of heauē to thē by seting before thē the promise of eternall life. And on the contrary, those that should continue in their sinnes, and would not repent & beleeue in

Iohn. 20. 23

Christ

Christ, they were to binde them, that is to pronounce that they bee the bondslaues of Satan, and to shut the dore of the church vnto them, and refuse to baptise them, as Iohn Baptist did to the Pharisees: and to shut the dore of heauen against the, that is to pronounce that they haue noe parte in the kingdome of heauen and saluation, but doe belonge to death and damnation: yea to binde them more strongly then the men of Sodome who had not so many meanes to bring them to repentance; but marke, this opening and shutting, binding and loosing, remitting and reteyning sinnes must be by the word.

Luk 3.

Matthew. 11

For noe prophet Apostle or minister euer had, hath, or shall haue power and aucthority to open heauen to him, against whom the Lord will shutt it: nor to shut heauen against him to whome the Lord

Lord will open it.

Christ himselfe onely hath the keyes of Dauid, he openeth & noe man shutteth, he shutteth and noe man openeth: and hath tould vs in his word to whome he will haue the kingdome of heauen opened or shut. Reuel.3

Noe man can open the kingdome of heauen to *Caine*, to *Iudas*, to *Iulian* thapostata, or to any other impenitent person: becaus Christ hath shut it against them, as it is said, except ye repent and beleeue yee shall all perish. Luke.13.

Nor noe man could or can shut the kingdome of heauen against *Zacchæus*, Marie *Magdalen*, or any other that doth trulie repent and beleeue: for the Lorde hath said, at what time soeuer a sinner doth repente him of his sinnes from the bottome of his heart. *I* will put all his wickednesse out of Ezek.18. Mark.16.

my

my remembrance). It is said he that beleeueth shalbe saued; those that in the law were clensed from their leprosie must shew themselues to the priest, now the priest must not pronounce him cleane that was a leper; nor pronounce him a leper that was cleane: so the Apostles and ministers of the Gospell, might not nor may not pronounce them, cursed that were penitent; nor them happie that were impenitēt. He that turnes the key the wrong way, we know cannot open the dore, as ye se in the exāple of the pharises who excommunicated the blinde man: yet our Sauiour Christ for all that did not reiect him but receiue him.

The papistes would tye these keyes to *Peters* girdle, because our Sauiour Christ said to *Peter*: to thee I giue the keyes of the kingdome of heauen: they confesse the rest of the Apostles had also aucthoritie to bind & loose, but they say it was by *Peters* graunt. *Iohn.9.*

But

But our Sauiour Christ himselfe in the xx. chapter of *Iohn*, gaue the same power and aucthority to the rest of the Apostles that he gaue here to *Peter*, yea as the prophets had the same power of binding and loosing before Christes cõming: as apeares by the speeches that are vsed to them of planting and rooting vp, of building and pulling downe. So Christ ordeyned not onely Apostles and Euangelistes but pastors and teachers for the worke of the ministery, therfore to them also that the preaching of the gospell is committed vnto, power and aucthority is cõmitted to binde and to loose, to remit and retaine synnes, aswell as to *Peter*. *Paul* saith the same of himselfe and Apollo, we are, that is our ministery is the sweete sauour of God both to them that are saued and to them that perish: to the one we are the sauour of life vnto life, and to the other we are the sauour of death vn-

Iohn. 20. 23

Ier. 1.

to death. Therefore our Sauiour Christ speakes here, to *Peter* in the name of all the rest, because he tooke vpon him to answere this question for all the rest of the apostles.

All this power and aucthority, not onely that was indeede giuen to *Peter*, but that the papists doe Imagine was giuen to *Peter*, they would deriue to the Pope of *Rome*: they say the Pope is vniuersall Bishop, they say he is head of the church, and that to him belongeth the keyes of the kingdome of heauen: they say the Pope hath power to binde and loose, to remit and retaine sinnes, to excō-municate & absolue whome it pleases him, and those onely to whome hee will giue this power, and they say he cannot erre &c.

But if all that were trew which the papists affirme of *Peter*, as we haue seene it is not; let vs see by what right they can conuey it to the Pope? they say the Pope is *Peters*

Peters successor at Rome, they say Peter conueyed his authority to his successor Lynus, and Lynus to Anacletus, and Anacletus to Clemens, & so from one to another.

But there is no testimony nor probability of scripture, that Peter euer was at Rome, but diuers probabilities to the contrary. When our Sauiour Christ was risen and ascended, Peter was at Ierusalem with the rest of the disciples, as it is reported in the first of the Acts, and Acts, 1. their tarried: sometime he conuerted three Thousand at one Sermon as it is in the second of the Acts: he was brought before the Gouerners there and imprisoned & threatned for preaching Christ as it is in 4. of the acts.

He detected Ananias and Sapphira of hipocrisie, as it is in the fift of the Acts. Acts, 5

He was by the rest of the Apostles sent to Samaria, to assist

assist Philip, their he discouered the iniquity of Simon Magus as it is in the 8. of the acts: he was at Lydda & Act. 9.33. their he healed *Aneas* of the palsie as it is in the 9. of the Actes.

He was at *Ioppa* and their raised *Tabitha* or Dorcas from the dead, as it is in the same chapter, from thence he Act. 9.48. went to *Cæsarea*, and there he conuerted *Cornelius* a captaine, as it is in Act. 10 the tenth of the acts: from thence he went to Ierusalem againe, when the Iewes contended with him for going in to Cornelius being a gentile, as it is in the 11. of the acts: whē Act. 11. *Iames* was slaine by Herod, *Peter* was put in prison there, and was deliue- by an angell, and came to the house of Mary, where they were praying, Act. 12. as it is in the 12. of Acts.

He was at Ierusalem at the counsell that was houlden their about the question of indifferent things, as is is in the 15. of the acts,

Three yeares at least, after Pauls con-

conuersion, *Peter* was at Ierusalem, whether *Paul* went to visit him, and abode with him 3. dayes as it is in the .1. to the *Galatheans*: fourteene yeares after that, *Paul* went againe to *Ierusalem*, where *Peter* gaue him the right hand of fellowship, as it is in the .2. of the Galathians. *Peter* was after this at *Antiochia*, as it is in the .2. to the Galathians, & their *Paul* withstood him to his face. He was also at *Babilon* when he wrote his first epistle, which is a great way from *Rome*; still bending his course to those places, where the Iewes that were the circumcision, might be his auditorie. Gal. 1. 18. Gal. 2. Gal. 2. 11 1 Peter. 5 13.

When then shoule *Peter* be at *Rome*? when *Paul* writes his epistle to the Romans, it is probable he was not there: for if so sufficient a teacher had beene their what needed *Paul* haue written to them? and yet this makes it more probable that then he was not their; for in the last chap- Rom. 16

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ter of that epistle *Paul* salutes a great many other, and makes noe mention of *Peter*. In the latter parte of *Paules* life, when he had trauailed so many countries, planted so many churches, wrought so many miracles, and suffered so many afflictions, being inforced by the iniury of the Iewes, he appealed to Cæsar, & was brought to *Rome*, and was there prisoner full 2. yeares, in a house by himselfe, as it is in the 28. of the Acts. All which time *Peter* was not at *Rome*, for in Paules epistle to the *Philippians*, which he writes from *Rome*, as the conclusion thereof doth shew, in the secõd chapter he speakes of *Timothie*, & saith I haue noe like minded who will faithfully care for your matters: if Peter had beene there he would not haue prefetred *Timothie* before him. In *Paules* epistle to the *Colossians*, which also was written from *Rome*, he saith of *Tytheeus*, *Onesemus*, *Marcus*

Marcus, *Aristarcus*, and *Iustus*, that they onely were his workefellowes vnto the kingdome of God: which could not haue beene said, if *Peter* had beene there. In *Pauls* second Epistle that he writes to *Timothy* from *Rome*, he saith at my first answering all men forsooke me: if *Peter* had beene there would he not haue assisted *Paul* but forsaken him? 2. *Tim.* 4. 16 *Philem* 9.

You se in all the story of the scripture vnto this time of *Paules* death, who in his epistle to *Philemō* written also from *Rome* saith, he was *Paul* aged: there is noe proofe nor probabilitie but great vnlikelyhood that *Peter* was at *Rome*.

Now seeing all the religion of popery hanges vpon *Peters* being at *Rome*, this at least had neede bee cleerely and evidently proued by the Scripture, or else he is a foole that wil be a papist. But if *Peter* had beene at *Rome*, what is that to the *Pope*?

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he was at many places.

The papists say the Pope is *Peters* succeſſor at *Rome*; but the Apoſtles had noe ſucceſſors, but *Iudas* onely, who fell before he entred into the full poſſeſſion of that office, for betraying his Maiſter, in whoſe roome *Mathias* was choſen, as *Dauid* had propheſied: let another take his charge. But after Chriſtes reſurrection, when they were fuly inueſted in their ofice whē *Iames* was ſlaine with the word, there was non choſē to ſuceede him.

But the papiſts doe not ſay the Pope ſucceedes *Peter* in his apoſtolicall office (but by the way) why then doe they call *Rome* the ſea Apoſtolike? & whie doth the Pope chal lenge a general authority ouer the whole church? frō *Peter* he had no general authority ouer the whol church but as he was Apoſtle: but the papiſts ſay that *Peter* was Biſhop of *Rome* 25. years & the Pope ſucceeds him in his Biſhoprick: but firſt mark the folly of this

this saying, and then the vntruth of it; for the folly of it, ye haue hearde before the papistes say, *Peter* was prince of the Apostles, now if he should become a Bishop, he should make himselfe inferior to all the Apostles, and so leaue the greater office and take the lesse, which were to be exalted out of the hall into the kitchin, as we say.

Now see the vntruth of it, if he had beene Bishop of *Rome*, he shoulde haue left the calling of an Apostle that Christ apointed him vnto; and taken to him selfe a calling, that he was not apointed vnto. Againe if he had beene Bishop of *Rome*, he should haue left the circumcision, which *Paul* said was committed to *Peter*, and chosen to himselfe the Gentiles who were specially comitted to *Paul*. Now when they say *Peter* was Bishop of *Rome* fiue and twenty yeares, it must needs be vntrew, as apeares by these two reasons, drawne from

Gal. 2.

2. Pet. 1.

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the age of his life. When he wrote his second epistle, he saith in the first chapter, the time is at hand when I must lay downe this my tabernacle: if they say he might write that epistle when he was Bishop of *Rome*, I answere, in that epistle he calls himselfe an apostle, and not Bishop of *Rome*: which he would have done, if hee had taken vpon him an office of such high excellencie, and great consequence, as the papists speake of. The 2. reason to proue *Peter* could not be Bishop of *Rome* fiue and twenty yeares, as the papists say, is for that the former times and circumstances considered: he must haue liued rather the length of two mens liues then one: whereas he liued not the time that nature affords to one man, for he died not a naturall death, but a violent death by persecution, as the papistes themselues confesse.

And if they would deny it, yet the Scripture confirmes it, our Saviour Christ

Christ saith to him when thou wertc younge thou girdedst thy selfe, and wentst whether thou wouldest, but when thou art old another shall girde the, and lead thee whether thou wouldest not. Saint Iohn saith, this he spake signifying by what death he should glorify God. John. 21.

But if *Peter* had beene Bishop of *Rome*, what makes that for the papists that claime so great thinges from thence?

They say the Pope is *Peters* successor, & doth succeede him not onely in place but in dignity, to be vniuersall Bishop and head of the Church: & in authority to binde & loose, and in vertue not to erre &c. But *Peter* nor the rest of the apostles could not conuey the prerogatiues they had bestowed vpō thē, to others; much lesse those that they had not. *Peter* & the Apostles had power & authority

to

to binde & loose thorough all the world: as their office extended generally to all nations, which other haue not but in their owne dioces, & charge only. And if the Pope had the keyes of the word of God (which yet he casses from him) & did vse the aright; yet he could binde and loose but in the cittie and sea of *Rome* only: but in taking vpon him to sēd out his bulls, curses, pardons, and indulgēces to all countries, as (they write) in the name and behalfe of God and by the aucthority of saint *Peter*: he challenges that kindnes from *Peter*, that he neither did nor could afforde him. Yea he challenges from *Peter* that which *Peter* himselfe neuer had; power to forgeue sinnes of his owne absolute aucthority, to canonize & make saintes, and set their names in red letters, which power none euer had or hath but God: as the grosse Iewes could say who can forgeue sinnes but god onely?

Matthew. 9.

Peter

Peter also & the rest of the Apostles, could not erre in preaching & writing the scripture; because the holy ghost was promised them, to bring all thinges to their remembrance: & was geuen vnto them in clouen tongues, and by our sauiour Christes breathing vpon them: but this prerogatiue and impossibility of erring, they could not conuey to any other, for all other since their time do build some hay, and stubble, with gold & precious stones. Yet the papists or popistes are bould to say the pope cannot erre. Why they confesse he may sinne, for as Paul saith he is the man of sinne: if they should deny that, Pope Ione would confute them who plaid the whore and trauailed with childe when she went a procession.

act. 1. Iohn. 20.

1. Cor. 3.

2. Thes.

They confesse also that the pope may be damned, for if say they hee should leade thousandes to hell it were not lawfull for men to say why

doth

doth he so? &c.

It is true he may be damned, & as some thinke must be, for the Apostle *Paul* calles him the childe of perdition. 2. thess. 2.

Why then he may erre; if they had said, the *Pope* cannot but erre, they should haue said trew: for the Apostle saith, he shall deceiue the people with strong delusions, and cause them to beleeue lies. 2. thess. 2.

As for the title and dignity of vniuersall Bishop, *Peter* had no graut of it from Christ, nor made any graunt of it to any other: he had indeede authority to ordaine Bishops, as the rest of the Apostles had: but to ordaine an vniuersall Bishop was not in his power. 1 Tim. 3.

Neither did *Lynus*, *Cnacletus*, *Clement*, nor the antientest Bishop of *Rome*, that the papists speake of, receiue this title from *Peter*: but *Bonefac* the eight a late Bishop of *Rome*, in comparison, receiued it from

from *Phocas* the Emperour of *Rome*, who slew his Master *Mauritius*. Then began the vsurped supremasie of the Pope, not onely ouer the whole clergie, but ouer *Kinges* and Emperours themselues; which hauing title of vniuersall B. other bisshops condemned as Antichristian.

But if Peter could, and would cõuey his preuiledges to his successors; why should the Bishop of *Rome* haue them more then the Bishop of Ierusalem, *Antioch &c.* where it is more certaine *Peter* was the at *Rome*.

The papists say, because *Peter* was martired at *Rome*; that is a straunge paradox that the sheading of innocent bloud, that pollutes other places, should sanctify *Rome*: that Ierusalem, for sheading the bloud of the prophets, should be destroyed, and *Rome* for sheading the bloude of the Apostles should be exalted. God respects noe persõs, and will he respect places?

There

Therfore to conclude, the Pope is not the head of the churche: he is not Christs vicar, *Peters* succeſſor, nor vniuerſall Biſhop: but he is Antichriſt, that beaſt, that S. *Iohn* ſpeaks of, that is full of names of blaſphemy.

The second Sermon.

Psalm. 53. 1.

The Foole hath said in his heart there is noe God, they haue corrupted and done abhominable wickednes, there is none that doth good.

IN this psalme the prophet *Dauid* complains of the corrupt estate of the people at that time, wherin some were growne to such an height of wickednesse, that they were come to an vtter contẽpt and deniall of God in minde and maners.

The prophets purpose is to speake against atheisme, a sinne in the highest degree forbidden in the first table and first commaundement of the lawe: and against atheists the greatest sinners, whome first he detesteth in the first parte of the verse, saying, the foole hath said in his harte there is

noe god: & then discribeth in the wordes followinge, they haue corrupted & done abhomynable wickednes.&c.

As he that is a good subiect doth detest treason,& those that be traytors against the prince: soe Dauid being a good man doth abhor atheistes that be traitors against god, & discribes their myndes & maners in writinge, that others may detest them also.

The foole sayth Dauid, hath said in his hart there is no god: or he is a foole that saith thus, for no wise man would say so.

Mat. 5. But some may aske how Dauid doth call any man foole, seing our sauiour Christ sayth; he that calls his brother foole, is in danger of Hell fire: the answere is easy, our sauiour Christ speakes of calling our brother foole; but atheistes are no brethren. Againe our sauiour Christ speakes of him that in his owne quarrelles and iniuries

and

and to vtter his corrupt affections of anger and choler, shall doe it: but he that shall in zeale of god and goodnesse, and detestation of wickednes call a man foole; especially if he haue a calling to reproue sinne and wickednes, it is not vnlawfull; when it is done in iust reprehencion. For our Mat. 23
sauiour Christ himselfe, called the pharises fooles and blind; and the apostle *Paul* called the Galathians fooliſh Galathians: a maiestrate may vse the ciuill sworde in iust execution when a priuate man may not doe it, in froward disposicion: so the spiritual sword may be vsed in iust reprehēciō, but not in vniust exclamation.

Dauid sayth the foole, speaking in the singular number, not as if there were thē or now but one atheist; for in the next words whē he cōes to the descriptiō of atheistes, he speakes in the plural nūber: they are corrupt and become abhomynable, but hee speakes so, as if he should point out

euery such atheist with his finger, whatsoeuer his name be, whatsoeuer his calling be, whatsoeuer his bringing vp hath beene, whatsoeuer conceit he hath of himselfe, yet he is a foole that saith in his hart there is noe God. By a foole he doth not meane a naturall foole, bnt an artificiall foole, one that the diuell hath made a foole by his craft.

There be twoe kindes of fooles, one that wantes naturall witt, another that wantes true wisdome, that haue naturall witt and abuse it: of the first sorte *Dauid* doth not speake here, for such as want naturall witt, whome we call Idiots are not to be detested, but to be pitied. And *Machevell* the arch foole & atheist of these last times, whome I name in my Sermon, as *Pilate* is named in the creede, had much naturall witt, and was one of the greatest politicians in the world; therefore it seemes not to be the want, but the abundance of natu-

rall

rall witt that makes an atheist: for the presumption of his owne witt, makes him reiect all that he cannot comprehend within the reach of reason.

But *Dauid* here speakes of the second sorte of fooles who want trew wisedome, and not onely of an ordinary foole or wicked man, but *Dauid* speakes of an extraordinary foole, that is growne to the highest degree of wickednesse and folly to say, their is no God: & therefore sets him forth as a foole inprimis. We account them fooles that deny principles, and the more manifest that any thing is, the more foolish we reckon him that impugnes it. The Lord saith by the prophet *Ieremie*, the people were foolish because they had not knowne him; then they must needes be fooles that deny him: the Apostle *Paul* speakes of some whoe did forsake the creator, & saith when they professed them selues wise they became fooles: of such witty fooles

Ier. 4. 22.

Romans. 1

Dauid speakes here who say in their hartes there is no god.

It may be asked how there should be some who say there is no god, seing the apostle *Paul* sayth it is ingrauen in the nature of all men that their is a god? I answere these two may both be found in the same man, to thinke there is a god, & to thinke there is no god: for by the light of nature al men know there is a god, and by the corruption of nature, wherby they seke to put out that light some men thinke there is none. As the apostle *Peter* speakes of such men who say where is the promise of his coming? this sayth the apostle they willingly know not and they know it and will not know it.

And marke that these atheists do not deny any of the persons of the godhead onely as heretiks doe, as the Arrians denied the godhead of the sonne: the Macedoneans denied the

the godhead of the holy ghost but these Atheists deny the nature of God, and they doe not change the nature of god, like Idolaters as the apostle sayth. The Gentels turned the glorie of the incorruptible god; into a corruptible man and beast, and that is, did make choise of a false god in stead of the trew god: but these deny the godhead it selfe, and say there is no god at all, no creator no gouernor of the world, no rewarder no punisher of men. Therefore though heretickes, that thorow pride deny any one of the persons of the godhead be fooles: though Idolaters that thorow ignorance doe forsake the trew god, and worship a false god be fooles: yet atheists that vttesly deny god & say there is no deuine power be fooles of all fooles. Now although *Dauids* detestation might be a sufficient confutation of Atheists yet not Rom. 1

not to the end to reclaime a ſerled atheiſt, who is ſuch a foole as Solomon ſaith, though he be brayed in a morter will not be made wiſe: yet to preſerue other from the extreamity of that folly, I will ſet downe certaine reaſons to proue there is a God, not as if there were any doubt of it; but becauſe the corupt nature of mã doth raiſe vp doubts where none are.

1 The firſt reaſon is drawne from the creation of the whole and great world, the heauens, who hath drawne them out as curtens, the ſtarres whoe hath placed them therein as cãdels to giue light to the world, the ſun among the reſt who hath put vpon it ſuch glory as doth daſle the eyes of men: is it not God whoe is infinit in greatnes and glorie? Come we a little lower, to the elements of fire and water, whoe hath ſet betweene them the ayre to deuide and keepe them a ſunder, being two fierce creatures by nature and ready to deuoure

one

one another, that when they meete together the conflict is so great, that thereof arises the thunder; is it not God? Come we downe to the earth, whoe hath hanged it in the middest betweene the firmament as it were by a threed, that it mooues not any way though it be great, massy, and presſed with innumerable creatures beside; Is it not God, whose power supportes all thinges? who hath boũded the sea that is many miles higher then the land, and lifteth vp his waues, and threteneth the earth but ouerflowes it not: is it not God, as he saith by the prophet *Esai*, all these thinges haue my hand made? These fooles doe fancy that the world is eternall, but the iudgment of the philosophers and all wise men doth confute that folly: if the world were eternall it must be God, for eternity & deuinity dwells together. *Esai.40.*

But we come to the second reason to proue there is a God which is the crea-

creation of man whom the philoſophers call a litle world, he muſt be eternall if the world be eternall: for who will Imagin that ſo goodly a houſe was at anie time without a dweler? But man was not eternall: for ſeing he is mortall and hath an end, he muſt nedes haue a beginning; who then made him? the reſt of the creatures could not doe it, for all the creatures in the world are inferior to man, and therefore none of thē could make him that is ſuperior & more excellent then they. And man did not make himſelfe; for then he did and could alſo make other thinges inferior to him ſelfe: but as our ſauiour Chriſt ſaith he cannot make a haire white nor black. And if man did make himſelfe thē we can do it ſtill, why then haue not men childrē whē they would? and why haue they children when they would not; and why haue they daughters when they would haue ſonnes? and why haue

Mat. 5

ſome

some sonnes when they would haue daughters, therfore it was God? in whom we liue, moue, and haue our being that made man as *Moses* saith of the dust of the earth But leaue we mans earthie and dusty body and come to the spirituall soule, that by the consideration of this reasonable creature we may amplify this second reason to proue the deity. And not to stand vpon the faculties of vnderstanding and memorie, wherby man thinkes of thinges past, considers things present and foresees things to come, (which yet doth effectually perswade, that it must be one of incomprehensible wisdome and vnderstanding that did put these properties into him) but onely to speake of the conscience of man which since the fall may be called the remaynder of natures light, which without any other teather doth instruct a man.

Act. 17. Gen. 2

what

what is good, and what is euill, and perſwades a man to that which is good, and diſſwades him from that which is euill, examines that which is done, and if it be good approues it & rewardeth it with ioy and gladnes, & if it be euill, accuſeth it, condemneth it, and rewardeth it with ſorrow and terror. Who hath ſet vp this court in a mans harte, is it not God the iudge of all? and whence comes this terror after euil cõmitted, from the feare of mans law? noe it was in *Caine*, in *Baltazer*, *Caligula* and others, who ſtoode in awe of noe earthly power: & thoſe that doe ſtand in awe of men, giue them ſecurity from them, & yet they tremble: from whẽce comes this but from this knowledge that there is a God, who will iudge and puniſh euill men and euill thinges? And therefore as one ſaith, it is much more eaſie to pull mens hartes out of there bellies, then to pull God out of their hartes.

3. But come we to the third reaſon which

which is taken frō the opinion, practise, and consent of all nations, not only christian but heathen: noe nation is so sauage, or people so barbarous, but haue alwaies acknowleged there is a god. Obserue this thorow all the histories of the Bible, what people shall you read of, that did not professe some religiō? Those that haue traueled the new found landes, *India*, *China*, *Cataya* and the rest, doe confirme the truth of this point: that though there be some of them that haue noe houses to dwell in, & some of them that goe naked, yet there be none but doe confesse some god, shewing it is not so naturall to cloath or harbour thēselues, as it is to acknowledge God. Protagoras the Athenian who yet did not in flatt termes deny the godhead, but by consequence: notwithstāding the *Athenians* had such a detestatiō of him, that they burnt his books and banished him the Cittie. In consideration whereof some haue affirmed

med that it is not so much reason as religion that puts the specyall difference betweene a man and a beast.

4 Let the fourth and last reason be taken from atheists themselues who oftentimes in their life doe acknowledge their is a God, by swearing by him and saying Lord haue mercy vpon me; and some of them at their death, as Maister *Greenham* makes report of a man who from other extremities fell to be an atheist, and being in want did steale and was condemned to be hanged and at the place of execution did professe atheisme, and when he was ready to be turned of the ladder, said for Christs sake stay: and pause being made he said whatsoeuer I haue said, and whatsoeuer others haue said that there is no god, yet *I know* there is a god that will iudge and punish euil men; and reward good men, and now said he

he turne me of the ladder. Then muſt not he nedes be a foole that againſt the teſtimony of heauen, of earth, of all nations, and his owne conſcience ſhall ſay there is no God?

But be theſe all the reaſons that might be brought to proue there is a god? no not by a thouſand, for as god is infinite ſo there be infinite reaſons to proue the godhead. *Dauid* ſaith the heauens declare the glory of God: *Iob* ſaith aſke the beaſtes & they will tell thee, the foules & they will declare him vnto thee, yea the leaſt flower is a ſufficient preacher of God vnto vs. What Arris or Tapiſtry may be compared to ſome of them? what is ſo red as the roſe? what is ſo white as the lillie? doth not the violet exceede all colours that are dyed in grain He that doubteth, ſaith a philoſopher whether the fire be hot, let him put in his finger and feele: ſo he that doubteth whether

whether there be a God, let him ope his eyes and see; for the whole world is nothing else but as a booke, and all the creatures in the world as great & small leters, wherein a man may read and as it were spell god. Whoe that feeles the earth quake, will not say, oh god? whoe that heares the Thūder and great windes will not say oh mighty god? who that lookes vpon the lightning, and bewtie and brightnesse of the firmament, especially at some time, will not say oh glorious god? who that sees the rough seas, & foaming waters when they are troubled with the windes, will not say oh mightie god? who that considers the multitude, variety, qualities, and vses of the creatures, will not say oh wise and bountefull god? Therefore it is needles to stand any longer to proue that which is the plainest thing in the world; especially seeing *Dauid* doth not seeke to satisfie with reason, but to shame with detestation the foole

foole that sayth in his hart, that there is no God. There be two sortes of these fooles or Atheists, one sort that deny God directly, the other sorte that deny him indirectly: the first deny the essence of God, the second denie his essentiall properties, without the which he cannot be God, & say there is no regarding or rewarding God.

Of the first sorte there were neuer many; histories do make report of Epicurus & of Diagoras, who said ther was no God: and of Protagoras, who yet was either lesse wicked or more wilie: who said I say not that there is a God, nor I say not that there is no God: match Macheuel with which of these monsters ye thinke beste.

But of the second sorte of Atheistes that deny Godes essenciall properties, namely his knowledge, his truth his Iustice, his prouidence, there alwayes haue bene and are manie in the world: these are Athists as well as

the other as those are traytors that deny the royall prerogatiues of the prince, as well as they that deny the prince. As for example, take away vnderstanding, memory, conscience, and will from the soule; and ye destroy the soule: so take away the essentiall properties of god and ye leaue him a name without a nature: therefore although the Ephesiãs professed Diana to be a goddes; yet becausse she had
Ephes. 2. not the properties of the diuinity, but was an Idol of their owne Imagination, *Paul* saith they were without god in the world.

Now that there be some fooles that do denie the diuine properties of god, it is euident by the scripture; *Dauid* speakes of some that deny his knowledge; they thinke he sees not their hartes, and their actions their
Psa. 73. whordomes, drunkennesse, robberies & they say how doth God see, is their knowledge in the almighty? as Cain thought, god did not see what he had done

done with his brother Abell. Iob speakes of some that said the clouds did hide him that he could not see; they thought of god as of a mā, that distāce of place and interposition of thinges could hinder his sight: but the prophet Dauid derides that folly saying, he that made the eye shall not he see? for as one sayth, he is within al things without all things he is included in nothing nor excluded frō any thing therfore he sayth to the Church of Ephesus & the rest of the Churches, I know thy workes. Gen. 4. Iob. 22. 13. Psal 94. Reu. 2.

As such atheistes make god blind that he cānot see their workes, so they make him deafe that he cānot heare their wordes, their railing swearing filthie talking &c. Psa. 12.

Therfore as it is in the psalme, they boast their tounges are their owne, they ought to speake what Lord shal controll them? but as *Dauid* saith he that made the eare shall not he heare? he that gaue the lāguages doth vnder Psa. 94.

ſtand all tounges as well Iudea as
Engliſh; therfore our ſauiour ſaith
men ſhall giue account of their idle
Mat. 12 wordes at the day of Indgment.

And as theſe fooles make god blind
& deafe, that he cannot ſee nor heat
ſo they make him lame that he can
doe nothing. Zeph. 1. 12. the prophet
ſpeakes of ſome that ſay the Lord wil
neither do good nor evill. They deny
gods prouidence, although they will
cõfeſſe he doth ſome thing in heaue,
yet they ſhut him out of the world
eſpecially out of their owne cham-
bers and ſtudies: Ariſtotle thought
gods prouidence reached no lower
then the moone, but the prophet *Da-*
uid that was wiſer, ſaith whatſoeuer
pleaſed the Lord that did he in hea-
uen, in earth in the ſea, and in al deepe
places. The Epicure philoſopher at-
tributes all to fortune and chance,
wordes inuented of thoſe that were
ignorant of the cauſes of things, and
retained of thoſe that are ignorant of

god

god the cause of causes. The wordes indede are sometime vsed in the scripture, it fortuned and it chāced according to the comon phrases that were in vse among the people: but yet the most chanceable thinges are gouerned by the prouidence of God, and ascribed therevnto. When Ionas was cast out of the ship into the sea a whale came instantly and receiued him: the text saith God, prouided a great fish to swallow vp Ionas. Whē *Abraham* was readie to sacrifice his sonne, he lift vp his eyes and saw e a Ram tyed in a bush: was it fortune? no he said to his sonne; god would prouide. The stoicke philosophers ascribe all thinges that fall out in the world to fate and destinie; and will haue thinges not to depend vpon the prouidence of god, but vpon a certen cō-iunction of causes: but if that were so the effect must alwaies necessarily follow the cause, but it hath diuers times bene otherwise. Fire hath this

Ion.1

Gen.22.

propertie to burne fitt matter that is put vnto it: but the three children mentioned in Daniell were
Dan.3 put into the exceeding hot furnace, and yet burned not. If that were so, Sara, Elizabeth and others that where old, must haue died barren: but the promisse and prouidence of god made them fruitfull. And not onely the greatest thinges are ruled by gods prouidence, but
Mat.10 the least thinges; as our sauiour Christ sayth, a sparrow falles not to the ground without our fathers prouidence: now because some men will not acknowledge gods prouidence in his ordynarie workes as in the succeeding of somer winter, cold, heate, rayne drought &c.

Gen.7 & Gen.19 Therfore god hath somtime shewed the same in his extraordinary workes, as in drowning the whole world with water; burning the citty of Sodome with fire; causing the sunne to stan-

ſtād ſtill, yea to goe backward. Now ſeing that god doth al thinges great & and ſmall, ordinary and extraordinarry, is he not a foole that ſaith he doth nothing? As ſuch atheiſts deny his prouidence, ſo they deny his truth, ſome deny the authority of the ſcripture generally & care for no other teſtamēt but Macheueis polli cyes: ſome deny thepromiſes of the ſcriptur perticularly & ſay wher is the promiſe of his cōming? they deny the threatninges of the ſcripture and put far of the evill day. Some deny miracles of the ſcripture and ſay the paſſing of the children of Iſraell throw the red ſea was when the tyde was gone: they ſay *Moſes* his geuing them water out of the rocke was by obſeruing the wild aſſes going thither to drinke: they ſay the ſpeach of the flood was but ſome flegmatick or watriſh conceit: and the fire that *Peter* ſpeakes of where with

Exod. 14
Exod. 17

with the world shalbe consumed, is but a fancy of some colericke braine: as what falsehood will not the father of lies teach men to affirme? but for all that God is the God of truth and cannot lye, yea it is vnpossible that he should lye, and therfore Dauid saith his truth endures for euer. Finally these fooles deny the Iustice of god, they say as zephanie declareth the Lord will neither doe good nor evil, that he will neither reward nor punish. And this is on chiefe reason wherby the diuell confirmes them in their atheisme, because good men are not rewarded, and euil men are not punished: for they reason thus, if there be a deuine prouidence, it must be for the good of the good, and for the evill of the bad: but say they it is cleane contrary in the world, good men are set in the stockes and evill men constables, But one cause why euil men are not punished, is because many maiestrates doe not exe

Titus. 1
psa. 9.
Heb. 6

Zeph. 1

cute

cute gods Iustice vpon murderers, theeues, adulterers, drunkards as god hath cõmanded. If they aske why then god doth not execute Iustice himselfe? I answere was not Caine a vacabond for killing his brother *Abell*? were not *Ahab* and *Iesabell* for murdering of *Naboth* deuoured and their bloud licked with dogs? Was not *Herode* for priding himselfe in his oration eaten with wormes? was not *Lucyan* the atheist who said he got nothing by his christendome but a sillable to his name deuoured of his owne dogges? did not *Machevell* also rott to death in Florence prisõ? But god doth not punish all sinners in this world, for then men would think there were no other pũnishment besides that which is temporal, and soe that he doth punish he doth it not by and by, but let them contynue long in their synnes that he might shew the pacience of his owne nature, which is long suffering, and that his

Gen. 4.

2. King. 9.

Act. 12.

boun-

tifulneſſe might drawe ſuch men to repentance as the Apoſtle ſayth; and as god hath ſomtime reſpect to them ſo ſomtime he hath reſpect to poſterity. For if king Ahab who was a wicked man had bene taken away ſo ſoone: we had loſt good King Hezechias if Solomon and Paul had bene taken away in their euill times, we had loſt their good bookes. But thoſe wicked men that are ſpared, if they doe not repent, they ſhalbe puniſhed ſoone enough and too ſoone for them; and when their puniſhment beginnes there wilbe no end, we muſt remember the laſt day is the day of Iudgmēt & let vs neuer think wicked men ſhall eſcape as long as that day is to come: as Solomon ſaith though a ſinner doe euill a hundred times and God prolong his dayes, yet I know it ſhall goe well with thoſe that feare the Eccle. 8 Lord; but it ſhall not goe well with the wicked man. Forbearance

is

is no quittance, in the meane season are they altogether free, from punishment? no they are troubled with feares, terrors, tormentes, and passions which the poets call furies, as one that is condemned to dye, though he playes at cardes and dyce in the prison, till the time of execution: yet the thought and remembrance of his punishment doth feare and astonish him.

But is it not strange that any should deny the power of god after he hath created and againe drowned the whole world? that any should deny the truth of God, after he had brought the children of Israell out of Egipt and placed thē in Canaan, according to his promis made to Abrahā? that any should deny the prouidēce of god after he had fed the Isralites forty yeares in the wildernes with māna frō heauē & caused rehter armēts & shoes not to wax

old

old, that any should deny the Iustice of God after he had caste *Adam* out of paradice for his disobediēce, and cast of his owne people Israell for their vnbelefe and wickednes. But is it not more strange that any liuing in the Church, should deny God, who heard his oracles, sawe his miracles, had such experimēts of his goodnes? a man may better deny any thing yea all thinges to be, then God, who is before all thinges, who is better then all thinges, who is greater then all thinges, and in whō as the apostle saith all thinges doe consist: therfore let euery one that hath any witt subscribe to this saying of *Dauid*, that he is a foole that saith in his heart there is no god.

In his heart. But marke that he saith so in his harte, *Dauid* speakes of subtile fooles who will not alwayes vtter that which is in them: for they knew the lawe, that to deny God in wordes was blasphemy: and that blasphemie

should

should be put to death, therfore they would not expresse their fooliſh thoughtes. They are like an adulterous person that dares not father his owne child, but God that heares mentall as well as vocall speeches, turns his inside outward, that all men may se what he is, though perhappes he will speake otherwise, and say there is a God, and that god is almighty true Iust &c. 2 tim. 3 psal. 4

As *Paul* speakes of some that professe they know god, but by workes they deny him; and *Dauid* speakes of some that flattered god with their mouth, and dissembled with him with their double harte. So that an atheist may be also an hipocrite an atheist within and an Ipocrite without, an atheist indede, & an Ipocrite in shew. But *Dauid* saith he is a foole, that saith in his heart there is no god, that admitts such fooliſh thoughts in his minde, though he vtters them not with his mouth; but as *Dauid* saith let thy hād find out thy enemies o God & thy psa. 21

right

right hand finde them that hate thee that they may know there is a god that rules in Iacob, and to the endes of the world *Corupt are they.*

He further describes an atheist by his workes, one saith there be three signes of an atheist, curyous questioning, prophane scoffing, and wicked liuing; Dauid here standes vpon the latter.

But marke that he speakes now in the plurall number, for there were then, as there be now, many atheistes. Machiuells opinions are grounded in the nature, and shewed in the practices of many that neuer red his bookes.

And as before Dauid attributeth a voyce to the heart, which onely God heareth: so here to the works which men see: as we vse to say, such a thing speaks hardly against such a man, the evill thoughts drop out at their fingers endes.

When such men haue disgested

theſe vild thoughtes, that there is no god to ſee them; they dare do any thing, and that their is no god to heare them; they dare ſay any thing, and that there is no God to puniſh them, they will refraine nothing: when they haue caſt away the reuerence of the word of God that putteth a difference betwene good and euill, they doe that which is good in their owne eyes, that which they naturally like and luſt after.

Dauids meaning is not onely to teach, that thoſe which be Atheiſtes doe corrupt themſelues with wickednes, but alſo thoſe that doe ſo ſhew themſelues to be atheiſtes; as our ſauiour Chriſt ſayth, the tree is knowne by the fruite: he that will lye forſweare, commit adultery, ſteale &c. tell me hath he a right conſideration of God?

no

no eyther he hath vtterly denied him or elſe he hath wrong and vild thoughts of him for if he did rightly conſider of his preſence, power, and Iuſtice: he durſt not in ſuch ſorte prouoke the eyes of his glorie. Thoſe whō we call vngodly men, may we not turne it godles men, that is atheiſtes that haue no reuerence to god nor to his commandementes? therfore he ſaith of ſuch men, they are corrupt & become abhominable, that is they ſo corrupte their wayes, that for the ſame they are to be abhorred. The maieſtrate ſhould puniſh them, the myniſter ſhould reproue & ſatire thē, and all good men ſhould deteſt thē. And indede if we did ſee and here the nūber of vild thoughtes words & actions of an atheiſt, an honeſt man would bluſh and ſpitt at them, *there is none that doth good.* That is atheiſts of that ſorte doe not only wicked thinges hauing no feare of gods Iuſtice, but they neglect good things

ha-

hauing no hope of his mercy. Paul to Titus speakes of some that are reprobate to euery good worke; if they do any thing that is good, it is not in regard of God, but for some other respect, as Naball did feast many, yet he was a foole:

To conclude let vs make vse of all that hath bene spoken; let vs know as there were many atheistes then, so there be now; therfore let vs take heede we be none of them; take heed we giue no place to vild affections & thoughtes of god, & that we doe not speake such wicked wordes and doe such wicked workes, as foolish men vse to doe: but that we doe thinke such thoughtes, speake such wordes; and doe such workes, as wise and good men haue done.

FINIS

Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

Hauing in the former sermon spoke of atheisme, which is the enemy to religion, my promise bindes me in the second place, to speake of Hypocrisie, which is the counterfet of religiō: a vice much inveied against in the scripture not only for the cōmonnesse of it, but for the odiousnes of it, being not only a sinne, but a sinne of sinnes that turnes all the best thinges that a man doth, into synne. Now, although both the prophetes, and Apostles do speak of it in many places, yet I chose, rather ye should heare our saviour Christ himselfe speake

of

of it; who could best discerne and discouer an hipocrite; and therfore I haue chosen this scripture to intreat of, wherein we are to obserue these three thinges. First, the description of an hipocrite. Secondly, the reprehencion of an hypocrite. Thirdly, the reformation of an hypocrite.

The description, is to be obserued generally in the word hypocrite, and more perticularly in the rest of the wordes of the texte, compared with those that are gone before, and other places of scripture.

An hypocrite, is as much to say, as a counterfet or dissembler; the word is borrowed from stage players, who put on them the persons & apparrell of other mē, as some put on the roabs, & play the part of Kinges; & soliers, being no such, but in counterfet shew: so hypocrites put on them the roabs, & counterfet the persons of good Christian men, when they be no such, but bad ones. We doe abhorr

terfetting in all men, and in all matters; when a man will pretend he is a gentlman, being base borne; when a man will make shew, he is rich being a banckrupt; when a man will pretend to pay currant mony, when he payes counterfet brasse, or lead couered with siluer, or gold; then we must nedes mislike hipocrites, who dissemble more grosly then any other. Now, although all Hipocrisy be dissimulation, and coūtertfeting; yet all dissimulation is not Hipocrisy; at the least, that which the scripture speakes of: for, there hath bene, and is, dissimulation in those thar are out of the Church: as the Gebionites, being heathens, dissembled with Iosua and the Israelites, pretending they were far borne, when they were inhabitantes of that country.

Iosua 9

Hipocrisy therfore, to speake properly, and whereof I am to intreat; as it doth respect god, so it is in those that doe professe religion.

There

There be two sortes of Ipocrites; the one, are such as counterfet the profession of religion; the other, such as counterfet the practice of it; of the first sort, there neuer haue bene but few in cõparison. We read in the booke of Hester, when the King had crossed the edict, that haman had procured, for the destruction of the Iewes, and made proclamation that the Iewes should stand for their liues it is said, many of the people of the land became Iewes, for the feare of the Iewes fell vpon them: that is, they did play the Ipocrites, and counterfet the religion of the Iewes: so now, among vs, there be some that we call Church papistes, that professe our religion, and come to Church, and yet wish in their hearres, that popery might come againe. Hester. 8. 17

But of the second sort of Ipocrites, that make a counterfet practice of religion, there alwayes haue bene, & are a great many. Of such, the apostle

terfetting in all men, and in all matters; when a man will pretend he is a gentlman, being base borne; when a man will make shew, he is rich being a banckrupt; when a man will pretend to pay currant mony, when he payes counterfet brasse, or lead couered with siluer, or gold; then we must nedes mislike hipocrites, who dissemble more grosly then any other. Now, although all Hipocrisy be dissimulation, and coūtertfeting; yet all dissimulation is not Hipocrisy; at the least, that which the scripture speakes of: for, there hath bene, and is, dissimulation in those thar are out of the Church: as the Gebionites, being heathens, dissembled with Iosua and the Israelites, pretending they were far borne, when they were inhabitantes of that country.

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speakes to Titus, saying. *They profes they know god, but by workes they deny him*, and of such our sauiour Christ speakes here. Tit. 1.

Of these kind of hypocrites, their be also two sortes. One sorte, that are grosse Hypocrites: who know they doe dissemble, that is to say, though they will speake of religion, yet doe neyther refraine euill, nor doe good, for respect of religion, or conscience to god: but if they do eyther; it is for some other carnall or corrupt respect of men. Such a grosse hypocrite was *Iudas*, who, though he pretended the poore, in saying, the oyntment which the woman powred on our sauiour Christ might haue bene sold for so much, yet he intended himselfe, and meant to play the thiefe, because he caryed the bag: and also he plaid the grosse hypocrite, when he saluted his maister with a kisse, and courteous wordes and therin went about to betray him. I read of the grosse hypo- Mat. 14.

crisy

crisy of an vsurer, who did greatly cõmend & speake frindly to a preacher, for speaking against vsury; as if he mẽt to forsake his vnlawfull trade: but he shewed his reasõ was, because the more vsury was spoken against, the fewer would vse it, & the fewer did vse it, the more he should gain by it. The other sorte, are simple hypocrites, who are vnsound in religion, and know it not, but thinke they are christians good enough, whẽ they are not; & think they do wel whẽ they do not: such a one was Iehu, who said to Ionadab, the sonne of Rechab; come & see the zeale that I haue for the Lord. Whẽ he ment to destroy the temple, & priestes of *Baal*; he thoght himself a very religious man, but he was an hypocrite: for it is said in the one and thirty verse, he regarded not to walke in the law of the Lord, with all his hearte: and though, he destroyed the temple of Baal, he destroyed not the golden calues, that were at Dan

and

and Bethell, but still contynued in the synne of Ieroboam, the sonne of Nebat, that caused Israell to sinne.

Iohn.16 Of such simple Ipocrites, our sauiour Christ speakes to his disciples, when he sayth; the day shall come, when those that kill you, will thinke they doe God seruice, when they serue the diuell. The former sort of Ipocrites, sayle in their affection, & these sayle in their Iudgment; the former deceiue other, and these deceiue thē selues.

The former, which I call grosse Ipocrites, take on thē the professiō of religion, for their credit sake: or where religion is professed, they see they can be of no estimation, without making the same profession. As what credyt haue atheistes, or papistes, among Christians? or else for their profit, that they might haue the more custo mers, if they be chapmen; the moe clientes, if they be lawyers; and the moe patientes, if they be phisitions, &

not

not for any loue to religion, whereof they make profeſſion.

The ſecond ſort, which I call ſimple Ipocrites, take on them, the profeſſiō of religion, with a deſire to be ſaued, for they heare of the ſaluation ſpoken of in the goſpell, and conceiue it to be an excellēt thing, & they hear that turkes, Papiſtes, and thoſe that be out of the Church cannot be ſaued: therfore they will profes religiō, that they may perſwade themſelues they ſhal be ſaued: but Ipocrites haue but a humane perſwaſion, that hath no othet ground bnt their owne fancy, and not a deuine perſwaſion, wrought by the ſpirit of god, and groūded vpon good reaſons, drawne out of the word of god, as trew Christians haue.

Of thoſe, that be groſſe Ipocrites, that of purpoſe, make religion and their whole profeſſion, a cloake for their ſinnes, though there haue alwayes bene ſome who may be called, hipocricall

criticall atheistes; yet there were neuer many in comparison.

But of the other, that be simple hypocrites, who deceiue themselues in their Imaginatiō, there alwayes haue bene and are a great number. As Sathan transformes himselfe into an angell of light, as the apostle saith, so his mynisters transforme themselues into the ministers of Christ, and his members into the mēbers of Christ. They call god father, as our sauiour Christ saith, but they are of their father the diuell; they call the true children of god bretheren, as in this place Christ bringes in an hypocrite speaking as to his brother; but hypocrites are false brethren as paul sayth, he was often among false brethren, they are bastard Christians, not begotten of immortall seede. As there is no hypocrite, that is regenerated, and all that profes religion, and be not regenerate are hypocrites, as a wooden leg or siluer nose,

2 Cor, 11.

2, Cor, 11.

2, Pet, 1.

nose, in the naturall body, supplies onely a place of a liuely member, so are Hypocrites in the Church.

But yet, marke that hypocrites haue something in them, wherwith they doe deceaue themselues and others with a wrong perswation, they haue the outward badges of Christianity, which makes them so much the more odyous to god, that they will serue the deuill in his liuery: they haue bene baptised with water (as Simon magus that Hypocrite was) but not with the holy ghost: they receiue the other sacrament of the Lordes supper, as Iudas that hypocrite did: but, as one saith, they receiue the bread of the Lord, but not the bread and the Lord: they wil pray as the hypocriticall pharisie did, but at all times, not, as *Iob* sayth, wil the hypocrite cal vpõ God at all times: they wil fast & looke sower as our sauiour saith, & as *Ahab* that hypocrite did not but such a fast as the lord require, by the prophet *Isa.*

Mat. 16

Luk 18
Iob. 27.
Mat. 6
Isa. 58

They

They will heare the word of God, as Alexander that Ipocrite did, but, as the word of man, they doe not heare it, as it is indeede, the word of god which worketh in thē, as in those that beleue.

1 Thess. 2

In respect whereof they are compared to ostreches, that haue great feathers, but are of small flight, and our sauiour Christ settes them forth by a figtree, that hath great leaues, (and therfore Adam and Eue made choise of them to make them breaches) but no fruite.

Mat. 21.

But it may be asked, if Ipocrites haue no fruit at all, yes else how should they haue so much as a flattering persuasion, that they be vnlike to the atheists of the world; therfore they haue some counterfet properties of christians, which in their own sence, and carnall construction, are as good as the best, at least good enough, they will forsake some sinnes which the word of god forbids: for

although as, *Dauid* saith of Ipocrites; they hate to be reformed, that is, to be throwly reformed: yet they will reforme many thinges, after their fashion; as it is said of *Herod*: but those synnes that they doe forsake, they do it not for the feare of god, for the cõscience of his cõmandement, or for the hatred of sinne; but eyther because of mans law, or of mans praise, or his owne false perswasion, that those shalbe a dispensation to him for other sins, that he meanes to kepe still. But do *Hipocrites* onely leaue some euill thinges, doe they nothing that is good? yes, else how should they haue so much as a flattering perswasion, that they be like the childrē of god? Paul sayth, they haue a shew of godlines, they, by hearing the word, attaine to some knowledge, but a confused knowledg, & hauing some knowledge, they will talke of pointes, and matters of religion, as the Lord speakes to them in the

Mar.6

2. Tim. 3

Psa. 50

psalm

psalme; that they will take his law in their mouth, they will aske questiõs somtime, not with a desire to learne but to pose men, and to shew their owne skill, as the scribe did, who asked our saiuour Christ, which was the greatest commandement of the law. But if you marke it, the communi-
Mat. 13 nication of an hypocrite, about religion, is always vnsound, or vnsauery. Hypocrites also attaine to fayth, as it is said in the parable of stone professors; but it is not a iustifying faith such as true christyans haue: but an historicall fayth, such as the deuils haue. Hypocrits wil somtime bring forth this fruit of frindship; but it is rotten of one side, they wil be frindly in bad matters, as well as in good
Iam. 2 matters, and to bad persons, as well as to good men, as it is said of them: they are partakers with the
Psa. 50 adulterers, they will giue almes and doe some other duties, not constrained by the loue of Christ & the loue

of

of vertue, as the Apoſtle ſayth, but to be ſeene & praiſed of men, which you ſhall marke, is the chiefe thing that hypocrites reſpect, in all the things they do: as our ſauiour Chriſt ſayth of them, they loue the praiſe of men, more then the prayſe of god. There be ſome great perſons, that looke in a glaſſe to ſe the wrinkles of their faces, but take flatterers reporte that ſay they are white when they are blacke, and young when they are old. But becauſe it were needles to goe about perfectly to deſcipher an hypocrite, in whome there is nothing but imperfection, therfore I will draw to an end of this firſt point, onely let vs marke, that as an Hypocrite is but the counterfet of a Chriſtian, ſo his vertues, are but the coũterfet of chriſtian vertues: he labours not to forſake all ſinne and to do all his duties, as chriſtyans do, but only ſome, & not other; and thoſe that he doth, proceede frõ wrong affectiõ & carnall

Cor. 1 Mat. 6. Luk.

carnall ſuggeſtions, and not from ſpirituall, and religious conſiderations. One cõpares Ipocrits, to goodly flowers, that haue braue ſhewes, but bad ſmelles; and not vnfitly, for as the Camelion hath all colours, ſaue white, ſo they haue all partes; ſaue ſincerity, as we ſhall more plainly and perticularly ſee, in the vnfolding of the wordes of the text. *Hipocrit* That which we are to conſider in the ſecond place, is the reprehenſion of an Ipocrite, as our ſauiour Chriſt ſhould ſay thou diſſembler, thou cõterfet; for ſo much doth this word Ipocrite importe, and he ſpeakes with deteſtation; for as one ſayth fayned holines is double vngodlines: therefore, although our ſauiour doth reproue many others ſynnes, yet none ſo ſharply as Ipocriſy, in one chapter he pronounces woe againſt the ſcribes and phariſeseight times, for their Ipocriſy.

Mat. 23.

Which practice of our ſauiour Chriſt

Christ shewes, there is a good vse of sharpe reproofe, against such, though not to reclayme them, who as our sauiour saith, are further from the kingdome of god then publicanes and harlots: for *Solomon* saith; bray a foole in a morter, and denounce against him the iudgmentes of god, that are the pestle of that morter, yet they will not be made wise: but there is good vse of such reproofe, that others may take heede of hypocrisy. Therfore, our sauiour Christ seing men make a counterfet shew of holines, when it was not in them, sayth, *hypocrite*, some men will play the hypocrites, that cannot abyde to be called so, as some do hate the name of couetous man, but not couetousnes; so some do hate the name of an hypocrite but not hypocrisy. *First pull out &c.* Our sauiour Christ neuer calles any hypocrite, but he shewes cause why, which controulles them that will call a man hypocrite, and Mat. 23.

cannot proue it: if ye will call a man whoremaister, shew what woman he hath defiled, if ye will call him theefe, shew what persõ he hath robbed: so if ye will call a man hypocrite, ye must not only at least shew wherein he hath counterfeited and dissembled and shewed some point of hypocrisie, but that ther is in him no sincerity: for he that calles a manhypocrite, doth challēg his whole estate & make euery thing naught that doth

We must labour, to discerne hypocrites, from trew christiās, & not be like children, that if they see a face in the glasse: thinke it a man indeede, we cānot discerne all, for some will deceiue the wisest men, as *Simon magus* deceiued Philip himselfe; yet by wise obseruation, we may discerne many: though men proses & make a fayre shew of religion, yet if we find them counterfet, & vnconscionable in the practice of it; if we find them sicle, false, & deceitfull in their wordes

and

& workes; if they tye not themselues cõscionably to the rules of truth, but wil lye for advantage, as *Ananias* did to the rules of holines, but wil worship Idols as Iehu did to the rules of Iustice but will deceiue vpõ occasion as *Iudas* did, they are not worthie the name of christiãs. Plain dealing is cald a Iewel of beggers but it is a Iewel for the best christiãs, as *Dauid* sayth; blessed is the mã in whose spirit there is no guile. our sauior here settes down one note, how to discerne an hypocrite; & vnder this one, as it depẽdeth vpon the former word is contayned diuers other: he hath said in the 3 v. why seest thou a mote in thy brothers eye and perceiuest not a beame in thy owne eye? & in the 4. verse how sayest thou to thy brother suffer me to cast out the mote that is in thine eye, & behold a beam in thine owne eye? the first note therefore that this texte affordeth to discerne an hipocrite is, he seeth a faule in another & not in himself: the secõd is

Acts 7
2 Kings 10
Mat 26

Psal 32

he will seke to reforme another, and not himselfe; the third is, he standes vpon the reformation of little things and neglects great thinges. As touching the first, ye are to marke that hypocrisy is blind; therfore our sauiour Christ calles the phariſes that were hypocrites blind phariſes: not that they haue no sight at all, for they haue some sight to discerne betwene good and euill, and more then Infidels haue (by the remaynder of natures) light) becauſe they liue in the church but yet the sight that hypocrites haue: is but a glimering sight in comparison of trew Christians. For all sinne doth blind men, but especially the sinne of hypocrisy that drawes their eyes to their vertues (or rather shadow of vertues) that are in them and not to their vices. They turne as the prouerbe is, that ende of the wallet behinde them, and that makes them proud, as our sauiour calles the phariſes proud phariſes: & frō thence comes

comes boasting of thē(elues, as saint Luke reports of the phareſy that ſaid he did faſt twice in the weeke, paid tithes &c. and was not as other men: and as an hypocrite ſees not his faults, ſo ye cannot make him ſee them. Our ſauiour often told the phariſes their faultes, but they would not ſe them, but fell out with him. Their is certain fiſh when ye goe about to take it, caſteth out black matter or ſlime, to trouble and thicke the water, that ye ſhould not ſee how to take him: ſo hypocrites when ye goe about to ſhew them their faultes, and bring them to repentance, they caſt out ſome filthie matter and ſeeke to wind frō you, by denying, excuſing or ſhifting; and if they cannot eſcape that way, then fall to ſcoffing, rayling, vpbrayding &c. that ye cannot tell how to take them. Touching the ſecond note of an hypocrite, in this place, which is to ſeeke to reforme others and not himſelfe; let vs marke Luk. 18

as I haue ſaid, an hypocrite is the coũterfet of a chriſtian, and he will counterfet not only the exerciſe, but the practiſes & duties of Chriſtyanity and among other, this dutie of admonition although he hath Iayes eyes to behold his owne faultes, yet he hath EAgles eyes to behold the faultes of other; An hypocrite will make ſhew of great hatred of ſin, & loue of his brother & be very forward in reprehẽſion, but wheras a true Chriſtian is firſt & ſpecially careful to reform himſelf and then to reform others an hypocrite ſpends the moſt time, & is moſt buſy where he hath leaſt to do. In the three & twenty chapter, our ſauiour ſaith, the phariſes wil cõpas ſea & lãd, to make one proſelit, that is to bring a man from gentility to Iudaiſme: but when they haue done, they make him two fold more the child of hel by nuſling him in the opinion of Iuſtificatiõ & other corrupt doctrines which are if not more daingerous heriſes

ye

yet harder to be remoued in the profession of religion, then any they held before, when they were without religion, as our sauiour sayth; publicans and harlots shall enter into the kingdome of god before them. An hypocrite will reproue another man for coueteousnes and sees not that the world cleaues as neere to him as the coate to his backe: those that be the greatest censurers (except they haue an office therunto) cõmõly be not the best men, not as if we should thinke he that reproues another is an hypocrit, except we see he hath no care to reforme himselfe for that must be ioyned to make it the note of an hypocrite: for admonition in an hypocrite is the counterfet of the vertue, that is in a trew christiã his owne fault is the vice that he seekes to couer therwith al as with a fig leafe. First pull out the beã out of thine owne eye & thẽ shalt thou se clearely to pull the mote &c. now let vs obserue the third property

Mat. 21

of

of an hypocrite, which is to find fault with ſmall things, and paſſe by great thinges; yet we muſt not thinke hypocrites will not find fault with great ſinnes alſo: but let vs marke the oppoſition that is here made betwene his brother and himſelfe; he countes theſe great faultes that are in another, and thoſe ſmall that are in himſelfe; ſo that it is not ſo much reſpect of offences, as reſpect of perſons that leades him. Our ſauiour ſayth of the ſcribes and phariſes, they did ſtrayne a gnat, and ſwallow a camell; they will charge other men with couetouſnes, becauſe they aſke their owne: but ſee not their owne couetouſnes, in taking or keping that is none of their owne: they will cenſure thoſe that ſteale for neceſſity and place them in the ſtockes, but thoſe that ſteale for villany haue place in their howſes, thorow reſpect of perſons. Yea in thoſe they like not, they will condemne thoſe for faultes that

Iam. 2. 1

Mat. 23

are

are none; as the phariſes reproued the diſciples for eating meat with vnwaſht handes, and for plucking and rubbing, to eate eares of corne on the ſaboth day: they will reproue the vſe of indifferent recreacions, and themſelues follow ſinfull pleaſures: they will ſtand much vpon ceremonies, and let goe matters of ſubſtance: as if a man ſhould cry out againſt wearing a ſurplis, pretending it was the ornamēt of an Idoll, & ſet vp the Idoll of the world in their hearts, and howſes, and worſhip it; or not haue their wiues churched pretending it is a popiſh cuſtome: and yet beat and put away their wiues, which is a helliſh cuſtom: and ſure it is, ſome men ſinne more in iudging and cenſuring ſuch thinges then ſome other doe, in vſing them.

An hypocrite wil ſalute a man with wordes of courteſie, and deny him his chiefe dutie as *Iudas* did his maiſter.

Yea

Yea hypocrites, when they can haue nothing elſe to finde fault with in others, they will turne their good things into euill; as the phariſes found fault with our ſauiour Chriſt for keeping cõpany with publicanes & ſinners to conuert thẽ, whẽ thẽſelues kept company with good men, to peruert them: they accuſed him for healing thoſe that were ſick & lame on the ſabboth day; when themſelues neglected the duties of iudgment & mercy euery day. Phiſicions do ſay of the phrenſie, whẽ a mã beginnes to picke ſtraws his brayne is diſtempered, & he beginns to goe a madding: ſo whẽ a man buſies himſelfe about trifles, eſpecially in this kind of cõpariſon it is a ſigne there be crotchets in his head, and vagaries from ſubſtantiall duties as the proueib is ſome men are penny wiſe and pound fooliſh. An hypocrite will giue almes but not according to his ability as our ſauiour ſayth, he that hath much let him giue

giue plentifully: an hypocrite will kepe his promis, when there is no withdrawing occasiō but not to his own hinderāce as *Dauid* sayth vpright men doe. *First put out the beame out of thine owne eye.* This direction of our sauiour Christ shewes that trew christians must doe cleane contrary to hypocrites, that is to say looke to great things, before small things; as in our first birth, the principall partes are first fashyoned so it is in our new birth A good christian doeth first serue god then men; first serue their prince and parents, then others and first seke to doe good to mens soules, then to their bodies: and as it is in doing of their duties so it is in reforming of offences. They spend their first and chiefest care, and zeale, in reforming of great thinges, and then those that are of smaller importance: by a beame heare our sauiour Christ meanes a great sinne, and by a mote he meaneth a little sinne.

And

and this shewes there be degrees of sinnes, for although all sinnes be great if they be considered in themselues, yet by comparison, some sinnes may be called litle: and that there be degrees of sinnes, apeares by the order of placing the commandements and by the degrees of punishments, that god appointed for sinnes in the Iudicial law. The papistes because we refuse their distinction of mortall and veniall sinnes, say we make all sinnes alike, they say there are but seauen deadly sinnes viz pride couetousnes, lechery, gluttony, enuy, wrath, sloath, all the rest they call veniall sinnes. They take this distinction from the practice of the former churches; such they call veniall sinnes, as were not wont to be punished by the Churches censure; & they call those deadly sinnes, which the censure of the Church did controll: we refuse this distinction, because the same is not warranted by the scripture, ney-

ther

neyther by expres words, nor by true collection: for the wordes of the scripture, it sayth of sinne generally, the reward therof is death: neither haue they it from any trew collection, for the scripture speakes more haynously of Idolatry, blasphemy, murder, sorcery &c. then of any of their 7. which yet they place among veniall sinnes & as they abuse the scripture, so they abuse the churches also; for although peraduenture those 7. sinnes were most commonly censured especially when they came to some high degree, as pride when it did shew it selfe in some extream vanity of speach, Iesture apparell &c. and couetousnes when it did shew it selfe in miserlynes and deceaueablenes &c. And wrath when it did breake out into rayling, barrating; sloath when it did shew it selfe, in inordinate walking &c. And peraduenture the church did not so commonly censure Idolatry, blasphemy, murder &c. both because such prodi-

gious

digious offēces, were not so common as the other, and because they being cōmitted were punished with death by the ciuill maiestrate, yet it follows not, that the church did not censure these and other offences out of their nūber of 7. deadly sinnes, when and where they were commited, & by the ciuill maistrate neglected. But if we shall allow a distinction of deadly and veniall sinnes, it must not be in respect of the sinnes; for all sinnes of themselues are mortall, & no sinne is venial: but it must be in respect of the persons that commit thē To the elect to the faythfull and penitent, all their sinns euen the greatest are uenial, because they are discharged in the death of Christ: but to the reprobate, vnfaythfull and impenitēt, all their sins euen the least is mortall, and they must die themselues.

And as there be degrees of sinnes, so we gather from these wordes of our sauiour Christ, that hypocrites are to

be

be reckoned among the greateſt ſinners: for their ſinnes are called beames & others motes. If hypocrites ſhall haue the greateſt puniſhment, then they are the greateſt ſinners; but they ſhall haue the greateſt puniſhmẽt, as appeares by our ſauiours wordes; it ſhalbe eaſier for thẽ of Sodome in the day of iudgmẽt, then for Capernaum that heard much, & made profeſſiõ of good thinges, and did that which was euill, *ergo*: and hypocrites are greater ſinners then others, becauſe cõmonly they ſinne of knowledge, when infidels ſinne of Ignorãce; yea the ſinne of hypocriſy it ſelfe makes thẽ greater ſinners, becauſe it turnes all the good thinges they do into ſinne: for as ſinceritie cõmends a mans actions, be they neuer ſo ſmall; ſo hypocriſie condemnes a mans actions, be they neuer ſo great.

Pluck out the beame &c. Now we come to the laſt point which is the reformation:

of

of an hypocrite, our ſauiour ſayth, pluck out the beame out of thine owne eye, and then thou ſhalt ſee plainly, to pluck out the mote that is in thy brothers eye; this ſhewes that hypocriſie is a ſinne that may be repẽted of. The prophet hauing ſet downe the hypocriſy of the people, perſwades them to repent; ſo doth *Iohn* baptiſt ſpeaking to the Phariſes that were hypocrites, bring forth fruits worthie amendment of life: the apoſtle ſayth to ſuch, clenſe your handes ye dnaers, purge your hearts ye wauering minded. In the primatiue Church they appointed penance to ſinners; and aſſigned the firſt place to hypocrites, in the beginning of lent; ſo our ſauiour Chriſt in this place perſwades ſuch an hypocrite, as he hath ſpoken of, to repent when he ſayth plucke firſt the beame out of thine owne eye; for he that is an hypocrite may by the grace of God repent and afterward become a good Chriſtyan.

Luk.3

Iam.4

For

For when it is ſaid, firſt pluck the beame out of thine owne eye, wee muſt not thinke this is the noate of an hipocrite, but the duty of an hipocrite: the noate of an hipocrite, as we harde, is to ſe a moate in his brothers eye, and not a beame in his owne; and to ſeeke to reforme another and not himſelfe: neither muſt we thinke it the noate of an hipocrite to ſeeke to plucke a moate out of our brothers eye, for the ſcripture wills vs to exhort and admoniſh one another; but a man muſt firſt and principallie ſeeke to reforme himſelfe, or elſe he is wiſe abroade, and fooliſh at home, and as the prouerb is when thrift is in the towne he is in the field. But if an hipocrite will not reforme himſelfe, then when his ſinnes ſhalbe knowne, others muſt ſeeke to reforme him: and if he refuſe ſuch ordinary meanes of proceeding, as our ſauiour hath ſett downe in the eighteonthchapter, the

church must excomunicate him for hipocrites are but as the parings of the nailes, & haires of the head, which are but excrements of a naturall bodie, which may be cut of with out any paine, blemish, or preiudice to the body. In the meane season, we must not condemne the church for some euill ones: the Manichees condemned christianity, because there were euill christians, but Augustine answeres them thus, your malicious eye (saith he) lookes onely to our chaffe, you should also behould our wheat: neither must we condemne the ministers and gouernours of the church, because they doe not by and by censure such: it may be they know them not as we doe, or it may be thorow contrary information they think not of them as we doe, or it may be thorow some differēce that may fall out among themselues, they cannot doe at least presētly as we thinke they might doe. But to conclude, hipocrisy can serue our turne but among mē,

it shall helpe nothing but hurt much, when we come before god, who shall iudge things that are hid in darknes, & make the secrets & intents of the harte manifest. 1 Cor. 4. 5.

Mathew. 12. 31. *Wherefore I say vnto you euerie sinn & blasphemie &c.*
32. *And whosoeuer shal speak a word &c*

We haue heard in the first sermō of Atheisme the enemie to religion in the secōd of hipocrisy the counterfeit of religiō; now in this third & last, we shal here of apostacy, which is a falling from religion. It is said in the 22. verse going before, that our Sauiour Christ cast out a diuel out of one that was possessed, insomuch that the people were amased & said, is not this the sonn of *Dauid*, or messias? but whē the Pharises hard that, they enuying & hating him said, this man casteth diuels no otherwise out, but by Belsebub the chiefe of diuels: according to the prouerbe euill wil neuer speaks well, as if yebelieue malicyus mē they wil

perſwade you, the ſeruants of God be the worſt men in the country, & when they haue no euill things to defame them withall, they will depraue their vertues, as theſe Phariſes did this excellent miracle ſaying, it was done by coniuratiō: but our ſauiour Chriſt hath confuted their error, and conuinced them of ſlaunder, by diuers reaſons and demonſtrations in the former verſes, his firſt reaſon is in the 25 verſe; if I, ſaith he, caſt out diuels by Belſebub, then Satans kingdome muſt be deuided in it ſelfe, and ſo cannot continue; but his kingdom is not deuided; but continues ſtill; ergo their accuſation was vntrew: his ſecond reaſon is in 27 verſe if I by Belſebub caſt out diuels, thē your children do ſo toe, but your ſelues will ſay they doe it by a miraculous gift from God, ergo your challing is falſe: his third and laſt reaſon is in the 30 verſe, if I caſt out diuells by Belſebub, then doth Satan gather

with

with me and not ſcatter from me, but Satan ſeeketh to ſcatter from me & gathereth not with me ergo your deſamation is ſlanderous.

Now hauing thus conuinced them, he proceedeth in theſe wordes to ſhew them the nature and qualitie of their offence, as if he ſhould ſay, ye charge me to caſt out diuells by Belſebub, will ye know what ye haue done in ſaying ſo? ye haue ſinned ye haue greatly ſinned, ye haue blaſphemed and that in the higheſt degree, ye haue not onely blaſphemed me, but the holie Ghoſt and made your ſelues in the woſt caſe of all men; for I ſay to you that euerie ſinne and blaſphemie ſhalbe forgiuen to men, but the blaſphemie againſt the holy ghoſt ſhall not be forgiuen.

Vpon this occaſion, as we ſee, our ſauiour Chriſt ſhewes a trew difference of ſinnes that men cõmit; ſome are pardonable and ſome are vnpardonable: now ſeeing as the prophet

Dauid

David saith, it is the blessednes of a man to haue his sinnes forgiuen; and the greatest miserie that can be, to haue his sinnes imputed. Let vs diligently harken to this weightie question, what sinnes shalbe forgiuen to men, and which not: when our sauiour speakes of the sinnes that be pardonable, he speaks of no particuler sinne, but generallie of all sinnes, one excepted; as saint *Mark* makes it more plaine, who saith all sinnes and blasphemies shalbe forgiuen to men, only this excepted which saint Mathew excepts: not onely originall sinne but actual sinn, not onely in thought but in word & deede, not only sins of omissiō but of transgressiō, not only secret sins but opē sines shalbe forgiuen to mē; & not only the sins that be of an inferior quality, but blasphemy. If any be so ignorāt not to know what sinn is, it is a transgressiō of the law; if any know not what blasphemy is, it is a great transgression of the law viz. it

is

is a curſed and cõtumelious ſpeaking againſt God, either againſt his nature or againſt his properties; as Rabſache did when he denied the power of God and compared him to idols, and that is not onely blaſphemy to ſpea directly againſt the diuinity, but to ſpeak opprobrouſly againſt the humanity of Chriſt, which was and is ioyned to the diuinity; as the Phariſes blaſphemed when they ſaid Chriſt was a ſinner, and in this was chiefly Pauls blaſphemie before his conuerſion, in ſpeaking againſt the Meſſias, yet this great ſinne is pardonable, as appears by this deſcriptiõ of the larg and infinite mercie of God, which our ſauiour chriſt ſets downe here: as a prince hauing aſſembled a parliament & made ſtreight lawes, he proclames a general pardon for offẽders excepting ſome of the greateſt; ſo god the father, ſon, & holy ghoſt haue holden a parliamẽt frõ al eternity, & purpoſed & promiſed a general pardõ of

all

all sinnes and blasphemies except that against the holie ghost, & herein doth this pardon excell the pardons of princes, for that they haue many exceptions; and gods pardon hath but one this pardō is sealed not with red wax but with the red bloud of Christ, who by his death hath satisfied the iustice of God for all other sinnes, except the sinne against the holie ghost: therfore what other sinn or sinnes soeuer any man hath committed let him not dispaire, for he is within the compas of the pardon, as the lord saith by the prophet *Esai*, thoughyour sin were as red as scarlet I will make them as white as snow.

Esai. 1.

But though it be said, all sinnes shalbe forgiuen to men, it is not said to all men but he to whom e any one sinne shalbe forgiuen all shalbe forgiuen, as in the 36 verse of this chapter it is said, of euerie idle word that a mā speaks he shall giue accoūt at the day of iudgment, that is to say except

except his accoũt be made in Christ if he giues account for any thing he shall giue account for euerie thing, But we must marke to what men all sinnes and blasphemies shalbe forgiuen, namely those that repent, which is the condition of pardon set downe in the word of God, as our sauiour Christ the best interpreter of his owne wordes saith by saint *Luke*, except ye repent ye shall all perish; but the Lord saith by the prophet at what time soeuer a sinner doth repent him of his sinne from the bottome of his harte, I will put all his wickednes out of my remembrance: *Noah* was droniken, *Dauid* committed adultery, *Solomon* committed idolatrie, *Peter* committed periurie, *Paul* commited blasphemy, yet they repenting were forgiuen; yea there is no sinne except the sinne against the holie ghost, but some men haue committed and vpon repentance beene pardoned; nay if it were possible that

Luk. 13.

Ezek. 18.

one

one man could be guiltie of all other sinnes, except this against the holie ghost; it were possible he might repēt & be forgiuē: yet our sauiour Christ makes not this large promise that any man should take incouragement to sinne, for a prince doth not graunt pardon to a traitor that he should againe commit treason, but that he should afterward be a good subiect. The law doth allow some men the benefit of their clergy for their escape, but if before they haue beene burned in the hand, & will seeme to make an occupation of stealing, it is otherwise; which I speake not, as if a man that hath twice offēded in one thing, should dispaire of pardon (although such a man had need haue double repentance) but to shew that men must not continew in sinne, for there is no looking for pardon without repentance, which is included in these words of our sauiour Christ, though it be not expressed, when he saith euerie

very sinn & blasphemie shalbe forgiuen to men; the reason is because mē may repent of them, & apprehēd the promise of pardon: but the blasphemy against the holie ghost shall not be forgiuen to men, because as the Apostle saith to the Hebrews, it is impossible he should be renued by repentance, but of that we shall heare more anon. First let vs consider who may commit this dangerous sinn, & who cannot, secondly what this vnpardonable sinn is, thirdly what be the causes of it, fourthly what be the steps and occasions of it, fiftly what be the companions of it, & sixtly & lastly what be the effects of it, that we may take heede of it: for if we fall into it there is no comming out againe. This sin, as our sauiour Christ describs it in this place, is blasphemy, so that as it sems it is none of the sins against the 2. table, as was the sinn of *Noah*, *Lot*, *Dauid* &c. It is a sin against the 1. table, & yet it is no witchcraft,

Idola-

idolatrie, prophaning the ſaboth &c. But blaſphemie, and yet it is not the blaſphemie againſt the firſt perſon, nor againſt the ſecond perſon, but it is the blaſphemie againſt the third perſon: if any man obiect that the blaſphemy of the phariſes which our ſauiour Chriſt reproues in the phariſes here, was againſt the ſecond perſon, in ſaying he caſt out diuells by Belſebub, I anſwere it is true; but it was alſo againſt the third perſon. If any inquire, if that made their ſinne vnpardonable becauſe it was double blaſphemy, I anſwere no, but this mad it vnpardonable that it was againſt the holie ghoſt: what then? is the third perſon greater or more excellent the the firſt or ſecond? noe, but as Athanaſius ſaith in his creede, they are all coequall and coeternall; but we muſt marke that in the ſcripture the holy ghoſt doth ſomtime ſignifie the perſon of the holie ghoſt, and ſometime the grace of the holie ghoſt, as wee

reade

read in the sixt to the hebrews, where the Apostle speaking of this sinne saith, he that is once inlightned, and hath tasted of the good word of god, and power of the world to come, and is made partaker of the holie ghost, that is of the grace and gifts of the holie ghost, if he fall away, it is vnpossible he should be renued by repentance; in this sence our sauiour christ speakes here of the holie Ghost, so that to sinne against the holie ghost is not to sinne against him as he is god; for so a mā should sinne against the whole godhead, nor to sinne against him as he is the third person, for that were noe greater offēce thē to sinne against the person of the father or the sonne, but it is to sinne against the grace of the holie ghost, that is wrought not in other, but in himselfe; the Macedonians that denyed the person of the holie ghost to be god committed not this sinne, because they had not the grace of the

holy

ghoſt. Therefore let vs conſider who may commit this ſinn and who cannot, and then we ſhall the better define what this ſinne is. The ſcripture deuides men into two ſorts, elect & reprobate; the elect cannot commit this ſinn, for the Apoſtle ſaith, the foũdation of God, meaning his election remains ſure, the elect may cõmitt any other ſinne, and ſome of them haue committed euery other ſinne either before or after their calling, and obtained mercy: but none of the elect euer committed this ſinne, it falls into none but reprobates. But becauſe the booke of election & reprobation is not in our hands to read, we haue need of a more euident diſtinction. The Apoſtle Paul deuides all men into two ſorts, naturall men and ſpirituall men, the naturall man ſaith he, perceiues not the things of God, but the ſpirituall man diſcerns all things: a naturall man we may ſay is he that hath onely the giftes of na-

ture

ture, as reason, vnderstanding, wit, memorie &c. And noe inlightning by religion and grace of the spirit; as the Philosophers who had asmuch vnderstanding as the light of nature could afforde them, they did know there is a God, because the creatures could not make themselues, nor be eternall; therefore there must be one beginner which was God, who also they knew must be almightie and glorious, and therefore to be worshipped: yet they could goe no further, but for want of religion and the giftes of the spirit, they were ignorant how he was to be worshiped.

So that though these men did blaspheme, yet they did not commit this sinne: Rabsache and Goliah who did blaspheme GOD, yet blaspheмed not the holy Ghost, because they spake they could not tell what; & all other who are not of the church that haue no other knowledg of God then

then nature doth afforde them, cannot commit this sinn, also those that be in the church who profes religion because the prince doth so, because other do so, because the time & place where they liue require they should doe so, who haue no more in them then natural mē, cannot commit this sinne against the holie ghost, because they are not partakers of the holie ghost: the other sorte of men are spirituall men that are in the church, & they are of two sortes, one sorte that may commit this sinne and the other that cannot. Those that can commit this sinn are hipocrites in the church that haue beene instructed in the catechisme, the pointes whereof the Apostle setteth downe to be repentance frō dead workes, faith towards god, the doctrine of the sacraments, and of the resurrectiō both of Christ and other men, and of the last iudgment: now the Apostle addeth in the fourth verse, it is vnpossible that those that

that haue beene once inlightned with the knowledge of the trueth, & tasted of the good word of God, and power of the world to come, and beene made partakers of the holy ghost; if they fall away, that they should be renued by repentance.

Let vs marke, those that may cõmit this sinn must be inlightned with the knowledge of the trueth, that is of the maine points of religion: a precious stone may in the darke be troden vnder foot vnawares; but in the light the beautie thereof doth shine so, that none but mad men wil trãple vpon it: so many great sinnes may be committed of ignorant men, which none that haue knowledge will doe: except those that be desperate.

And that we may the better finde out this sinne, marke that the Apostle saith in the same chapter: not onely that those that commit this sinn, must be inlightned with the knowledge of the trueth, but taste of

the good worde of God, or of the word of god that is good: that is, find some reliſh & ſweetnes in religion; as a man may finde the ſweetnes of a thing only by a taſte: and this we ſee in the parable of the ſower in thoſe that are called the ſtony groũd, they receiue the word with ioy: and further marke that in the ſame chapter to the Hebrues: that thoſe that commit this ſin may taſte of the power of the world to come (that is) haue power to leaue ſome ſins, & do ſome dueties that religiõ requires. The A-
2. Pet. 2. poſtle Peter ſpeaking of thoſe that commit this ſin, ſeemes to expound this point, ſaying, thoſe that haue eſcaped the filthines of the world thorough the knowledge of the trueth, if they be afterward intangled therein and ouercome, their end is worſe then the beginning; and marke that he ſaith they haue eſcaped not by faith and ſanctification, but by knowledge: & laſt of all he ſaith they that

com-

cõmit this sin are made partakers of the holy ghost, so that those that sin against the holy ghost must be partakers of the gifts of the holy ghost: especyally the gift of knowledge, he that cõmits this sin must haue knowledge, & not a historical knowledge or knowledge that he may haue by report, which is vncertaine, but he must sin against the certaine knowledge, that the holie ghost hath wrought in him: and he that cõmits this sin must be such a one as leaues some sin, not for feare of law, & that doth some duty not for praise or carnall profit, but he must haue a certaine spirituall power so to do. But notwithstanding this, because the holy ghost doth not worke in the faith, whereby they are ingraffed into Christ, and other gifts of regeneration wereby theymight become new creatures, they may fal away. And in this descriptiõ that thapostle hath set downe, we se those may commit this sin against the holy ghost, that haue no other

groſſe ſins in them: but lead a ciuill life in the church, and make ſhew as they were truly mortified & ſanctified, as theſe Phariſes that our ſauiour Chriſt reproueth in this place were ſuch.

Now the other ſorte of ſpirituall men are ſuch as haue not onely attayned to thoſe giftes of the holy ghoſt that we heard of before, that is a taſte of religion, but haue diſgeſted it, that haue eſcaped the filthines of the world not onely by knowledge but by faith and repentance; & therfore cannot commit this ſinne, as our ſauiour Chriſt ſaith he that beleeueth hath paſſed from death to life; & as *Paul* ſaith there is no condemnation to them that are in Chriſt Ieſus, that walke not after the fleſh but after the ſpirit; ſo that thoſe that cannot cõmit this ſinne are trew chriſtians.

1 Ihn. 5

Rom. 8. 1.

But now we haue ſeene who can commit this ſinne, that is to ſay generally reprobates, and more particulerly

culerly hipocrites: and who cannot, generally the elect, and more particulerly trew christians; let vs come more nerely to consider what this sinne is.

We heard, he that commits this sinn against the holie ghost, must sin against the light that the holy ghost hath wrought in his heart, that is against his iudgment and conscience; yet by the way we must not thinke that euerie sin of knowledge is this sinne (though sinnes of knowledge be greater then sinns of ignorance) yet euerie witting sin, is not this sin, for there were sacrifices in the law appointed for willing sinnes, to shew that if they did repent they might belieue the pardon of them in Christ Iesus which was to come: therefore besides knowledge there must be some thing in the affection of those that shal commit this sin against the holy ghost, as appeares in the fiue & twentie verse going before, where

ſt is ſaid, Chriſt did infer theſe words vpō the knowledge of their thoghts, their words were very wicked when they ſaid he caſt out diuels by Belſebub, but yet he ſaw ſomething in their thoghts that made their words much more abhominable; thoſe that commit this ſin doe it of a malicious minde: which the Apoſtle in the tēth to the Hebrues calls a deſpiting of the ſpirit of grace; this malicious affectiō, was in theſe phariſes towards our ſauiour Chriſt, as appeares by their ſuttle and cruell practiſes, and conſpiracies againſt him, which did at this time preuaile againſt their iudgment, and carie them to ſlaunder and blaſpheme him of a vilde minde: the like ſinne it ſeemes Dauid ſpeaks of in the pſalme, when he ſaith be not mercifull to them that ſin of malicious wickednes.

Now therfore the ſin againſt the holy ghoſt may be thus defyned, to be a wilfull and malicious offending a-

gainſt

gainſt the truth certainly knowne, if any man thinke that blaſphemy ſhould be not included, but expreſſed as a neceſſarie braunch of the definition, I will not ſtriue with him: but although blaſphemy be the higheſt degre in this ſin, yet it ſeemes, as there be other degrees of this ſin againſt the holy ghoſt, ſo a man may commit it without blaſphemy: the Apoſtle to the Hebrues ſaith, if we ſin willingly after we haue receiued the knowledge of the truth, there remaines no more ſacrifice for ſinne, he doth not ſay if we blaſpheme willingly. Heb. 10.

Did not the Phariſes & the prieſts ſin againſt the holy ghoſt at other times, hauing the ſãe iudgmẽt & the ſame affectiõ in that they did, which they had in this blaſphemy? as when they gaue Iudas mony to betray Chriſt, whẽ they called ſo egerly vpõ Pilate to crucify him, & whẽ they offered the ſoldiers larg ſũms of money to ſay, his disciples

disciples stole him away, that the glory of his resurrection should not shine abroade. Let it be considered whether men may not commit this sinne in workes, when they sinne against the spirituall light of knowledge that is in them, of malice against God or his trueth and people, though blasphemous wordes be not vttered: if Caine sinned against the holie ghost as some thinke, when he did of enuy kill his brother, because God did accept his sacrifice, and not his owne: if he did also hate God, & malicyously seek to deface his Image in his brother, because Abels sincerity and goodnes did deface his hipocrisy and naughtines, was it not the sinne against the holy ghost? and yet Moses in Genises makes mention of no wordes of blasphemy: If Ananias and Saphira committed this sinn, when they kept back parte of the price of their land, and made a lie not to Peter only, but to the holy

1. Iohn 13.

Act. 5.

Ghost

ghoſt (as ſome thinke) and the extraordinarie iudgment that fell out vpon thē ſeemeth to perſwade, yet there were no wordes of blaſphemy; yea if Iudas did commit this ſinn when he betrayed his maiſter with a kiſſe, (as moſt think) there being no words of blaſphemy vttered; then this ſinne may be committed in workes, aſwell as in blaſphemous words.

But theſe two things that we haue ſpoken of before, muſt needs concur in this ſinne, it muſt proceede from knowledge; for no ſine of ignorance (thogh it be blaſphemy) is it, for Paul ſaith, he was a blaſphemer and perſecuter, yet he obtained mercy becauſe he did it ignorantly: and the Apoſtle Peter houlds thoſe within the compas of pardon that crucified Chriſt, becauſe they did it of ignorāce. And ſecondly it muſt proceede from malice, without the which though ſins of kowledge be great ſinns, yet not this ſinne; Peter ſinned of knowledge

1. Tim. 1. 13

Act. 3.

when

when he denied his maister with an oath, yet he committed not this sin because he did it not of malice but loued his maister still: therefore although some man should blaspheme in sicknes or in persecution (as it is said of Paul before his cõuersion he compelled some to blaspheme) yet it should not be this sin which is a wilfull & malicious sinning against the knowne truth: but these pharises that knew Christ was the sonne of God, and that his miracles were done by the power of God, yet through enuy & hatred they said, he cast out diuels by Belsebub, they sinned against the holie ghost: so Iulian that had beene a professor of religiõ, & yet of a wicked minde did mocke Christ by his country, calling him a Galilean, & by his parents calling him the carpenters sonne, cõmitted this horrible sin. I graunt this sin cannot easily be discerned, for though a man shall sinn greuously, yet whether he were in-

lightned

lightned by the holy ghoſt or no, it is hard to ſay: and although it may be diſcerned, he ſinned of knowledg, yet whether he did it of a malicious and wicked affection or no, it is hard to ſay. When Simon Magus offered the Apoſtle money to giue him the gifts of the holy ghoſt to diſpoſe at his pleaſure, Peter doth not altogither deny him hope of pardon, but bids him pray to God, if it were poſſible the thought of his heart might be forgiuen: if Peter himſelfe were ſomewhat doutfull of the nature of that offence, whether it were this ſin or noe; then it muſt needs be at leaſt often times doutfull to vs, Acts 8 1 Iohn 5

Yet it ſeemes that this ſinne may be diſcerned, the Apoſtle Iohn ſaith there is a ſinne to death for which I ſay not ye ſhoule pray, & the church did determine of Iulians ſinne that we ſpoke of before, and forbade that he ſhould be prayed for.

The

The papists say there are 7. deadly sinnes, if they doe meane by deadly sinnes such as cannot be pardoned, then there is but this one; but if they mean which deserue death, there are not only 7, but seauen score, for Paul saith the rewarde of sinne is death. But the apostle Iohn calls this a sinn to death in another sence then other sinns, for as by other sinns we deserue to dy, so Christs death hath discharged those that repent of them, and deserued that they should liue notwithstanding; but this is a sin to death indeede, he that commits it must die himselfe and there is no hope of life for him, therefore pray not for him, so admonish him not, vse no meanes in vaine.

Rom, 6.

The causes of this great sinn be 2. first the corruption of mãs nature, secõdly the tẽptation of the diuel: that the corruption of mans nature is a cause of this sinne none can doubt, the apostle saith sinn tooke occasion by

by the commaundement, & wrought in him all manner of concupiſence. That might be foūd in him who was an elect veſſell, ſo it takes occaſion to worke this ſinn in ſome that be repro bates; and as this ſinn is cauſed by other ſins, ſo eſpecially by hypocriſie, for it neuer falls into any but into hypocrites; for although hypocriſie be not this ſinn (for a man may repent of hypocriſie, as appears by the exhortation that Iohn Baptiſt gaue to the Phariſes that were hipocrites) yet a man may goe ſo far in hypocriſy, that he may be paſt recouery.

The ſecond cauſe of this ſinne is the diuells tempration, who not only ſtirrs vp but inforceth mans corrupti on, and ſo often as he can cauſeth it to breake forth in al exceſſe: in Matthew the twelfth, our Sauiour ſaith when the euill ſpirit is gone out of a man, that is in ſuch ſorte as he may be caſt out of reprobates (when a man hath left ſome ſinnes by knowledge

ledge and done some dueties by a taste of religion as before) he walks through dry places, & finding noe rest, he saith he will returne againe to the place from whence he came, and if he finds it garnished for him, that is emptie of those gifts of regeneration and sanctification, and that his heart be hipocriticall and false, he takes 7 other spirits worse then himselfe, that is he caries him to farr greater sinnes then before, & the end of that man is worse then the beginning. Now let vs consider of the steps whereby men clyme to this sinne, I say not all those that do commit his sinne, for some do runne more hastely to hell then other doe, but many fall not into this sinne at once but by degrees: there is a conception and a birth of euery sinne, so of this as *Iames* saith; we must not thinke that malicious sining is in the beginning of it, but in the perfection of it: the steps to

this sinne are other sinnes: some if they commit not this sinne care not if they commit a hundred, but a man may die with a prick in his finger but he must die with a prick in his heart; there is no sinn but some haue dyed of it, where one dieth of this sinne a hundred dies of other sinns: though this be oftener committed then we think, seing it is spoken of in so manie places of scriptures, yet not so often as other sinns.

The first step to this sinne is negligence in hearing the word of God, and that it is so, appeares in the Hebrues where the apostle saith, you that for your time ought to haue beene teachers haue neede to learn the first principles of the word of God.

The second step to it, is the contept of the word, for he that is negligent in reading, hearing, praying & other exercises of religion, at lēgth they grow loathsome to him & so he comes to con

contemne them; that this is a step to this sinn, appeares in the tenth to the Hebrues; if they be punished that dispise him that spake on earth, much more him that speaks from heauen.

Heb. 10

The third step is forsaking the fellowship of the brethren who call for christian exercises, and diligence and reuerence in them, as appeares in the Hebrews where the Apostle saith let vs not fortake our fellowship as the manner of some is.

Heb. 10

4 Fourthly when they see their former necligence & contempt growes a discredit to them, and they become a byword; then they defend there owne doeings, and speake against religion, and those that be forward in it, and so at length come to blaspheme the truth maliciously and desperately.

known

Now let vs come to the occasions of this sin, for as there is somewhat that moues a man to euery thing, so to euery sinne: especially to euery willing sinn, there are many occasi-

ons

ons of this sin, especially two, one generall the other particuler.

The generall occasiō is the hardnes and narrownes of the way that leads to life, for he that knowes the truth & tasteth of the goodnes of it, would gladly haue his part in it, and such men do labour in some measure for it, as Christ saith many shall striue to enter into life and shall not be able: they taste of the power of the world to come to leaue some sinnes and do some duties, as Herod reformed many things: but because the way is narrow and teaches men to deny themselues and to serue God in truth, in one thing aswel as in another (which such an hypocrite hath no will nor power to doe) he coms at last to dispite that good thing which he cannot attaine, as a man that chaseth a thing that he would faine get, when he seeth he cannot ouertake it, he doth dispitefully curse it & let it go. The particuler occasion of this sinn

is when he is reproued of other sins, as we may see in the scripture, that this sin doth commonly fall out in controuersies, when mens worst affections are stirred. Cain when he was controled for his hypocrisie, then he was angry & killed his brother: the Pharises being crossed by our sauiour Christs doctrine, disgraced by his miracles, and reproued for their offences, being wrath against him: did malicyously blaspheeme him, so whē Iudas spake against the good worke of the woman, like an hipocrite pretending the poore when he intended his owne commoditie, because our sauiour Christ reproued him he was malecontent & went out and consulted with the high priests & elders to betray him. And men are alwaies in most danger of this sin in a controuersy, therefore take heede of hipocrisie, take heede of committing & dwelling in any sin that is worthy of sharpe reproofe

proofe, take heed of cauelingagainſt the trueth, take heede of ſtirring affections againſt them that reproue yea take heed that Belſebub be not toe often in yout mouths &c, from such occasion

Hauing ſeene the ſteps and occaſions to this ſin, let vs ſe the companions of it, that is the things that doe alwaies accompany it, and they are ſpecially three,

The cõpanion of this ſin in reſpect of the men themſelues that cõmit it, is impenitencie, they cãnot repent. 1

The companiõ of this ſin in reſpect of God, againſt whom it, cõmited is vnpardonablenes, it ſhall neuer be forgiuen. 2

The companion of this ſin in reſpect of the church, is ſuch deteſtation, they will not, nor may not vouchſafe to pray for it. 3

Now he that hath commited this ſin cãnot repẽt as apeares in the Hebrues where it is ſaid, it is vnpoſſible he ſhould be renued by repentance: repentance is a

renuing of the minde and manners, but he that committeth this sin shal neuer be better. Paul speaks of some that haue hearts so hard that they cannot repent, these mens hartes are hardest of all, and why cannot he not repent that hath committed this sin? because he is fallen from grace, no man can repent by his owne power, it is the gift of the spirit of God: now he that hath committed this sinne hath lesse power to repent then he that is a meere naturall man, because the diuill hath taken a stronger possession of him then of other men, and the holy ghost wil not rescue him, because he hath maliciously dispited him: such a man shall haue sight enough to see the fault as Iudas had, and shall sorrow for the punishmēt of it as Iudas did, but not returne: as those woundes are most dangerous that bleede not, so those sinns for which mē weep not, as one calls teares the bloud of the soule. The papists say

they

they that sin against the holy ghost may repent, but very rarely & se doe haue grace so to do, but they speake directly cõtrary to the Apostle: who saith not only they cãnot repẽt, but that it is vnpossible they should.

The second companion of this sin in respect of God that I spake of is, it shall neuer be forgiuen: Obiect. why shall this sin neuer be forgiuen? Ans. because God in his eternal counsell neuer purposed to shew mercie to it, and because Christ by his sufferings did neuer satisfie for it at least efficienter, and because as it is said before, such a mã cãnot repẽt of it: the prophet Ieremie speaks of some men whose sin is written with a pẽn of Iron, and the point of a diamond: all sin is dangerous, but this is most dangerous, for it is not onely vnpardonable of it selfe, but being once committed, it makes all the rest of his sin vnpardonable. The Iesuites in the Rhemish testament say the sinn

againſt the holy ghoſt may be forgi-
uen, but very hardly, but mark, in ſay
ing it may be forgiuen, they ſpeake
blaſphemy affirming a flat contrari-
ety to our ſauiour Chriſt, and giuing
him the ly: but their drift is to per-
ſwade mē that the Pope can forgiue
this ſin, as if the Pope could do that
which God will not, and where they
ſay very hardly it is forgiuen, they
meane without performing the hard
things of penance, or without pay-
ing a great deale of money, but wee
muſt reſt in theſe words of our ſaui-
our Chriſt, he that ſins againſt the
holy ghoſt ſhall neuer be forgiuen:
therefore it is a vaine thing for the
papiſts to giue men hope where ther
is no hope. The Papiſts ſay there are
6 ſins againſt the holy ghoſt viz. de-
ſperation, preſumption, obſtinacie,
denying the truth, enuying the bre-
thren, and finall impenitencie, and
they ſay only the laſt of theſe is vn-
pardonable, but if ye marke the for-
mer

mer description of this sin ye, shall finde that none of all these 6. is the sin against the holy ghost: desperation, presumption, obstinacy, & enuy may be in those that neuer knew the truth, denying the truth of infirmity hath beene pardoned, finall impenitencie is no sin at all, but rather a feareful effect of other sins, but they meane by finall impenitency dying in contempt of the sacrament of penance, and refusing the priests absolution: but as their sacrament of penance is a counterfeit sacrament, so a man may performe true repentance without it; and those that repet in that sorte and no otherwise, shall neuer be forgiuen indeede, & therefore those that refuse such penance and absolution are like first to obtaine pardon. Our sauiour Christ here speaks not of a sinne the Pharises should commit, but of a sinne they had committed, as Marke plainely shewes when he

saith

faith, this Christ spake because the Pharises said he had an vncleane spirit, where our sauiour Christ saith it shall not be forgiuen, neither in this world nor in the world to come, the Papists would proue from thence that some sins may be forgiuen in the world to come, that they might vphold their fayned purgatory: but seing there were no sacrifices for the dead in the old testament, nor prayers for the dead in the new testamēt, and seeing the scripture saith those that dy in the Lord rest from their labours; we cōclude there is no purgatorie, but it is a fained inuentiō of their owne to maintaine the Popes kitchen. Saint Mark expouds these words and saith, this sinne against the holy Ghost shal neuer be forgiuen, al sins that shalbe forgiuen are forgiuen in this life either in youth, in age, or at the point of death, as Ezechiel saith, at what time soeuer a sinner repenteth he shalbe forgiu; after death e-

uerie one shall receiue according to that he hath done in this body, as Paul saith, the meaning therefore of these wordes of our Iauiour Christ is, he shall haue no comfort of the forgiuenesse of his sinnes in this world; nor haue them remitted at the day of iudgment.

The third companion of this sin is in respect of the church, they detest not onely the sin but the person, for this sinne they will not pray for him; Paul would not pray for Alexander, the church would not pray for Iulian, so we must not pray for those that commit this sinne; for we must not be more mercifull then God is, we pray Gods will may be done in generall, therefore we must not pray against Gods will in this particuler.

Last of all we come to the effects of this sinne, the first is apostacy as it is said in the Hebrues they fall away, not stumble but fall flat downe, not into some particuler sinne as Dauid,

but

but generally from goodnes, not that they will alwaies forsake the place where religiõis, but they forsake the loue and obedience of it: as Peter saith they doe, with the dog returning to their vomit, & with the sow to their wallowing in the mire. Iudas when he had committed this sinne, went and hãged himselfe: Paul saith of Alexãder he hath done me much harme, not a little. Iulian when he had committed this sin scoffed at Christ himselfe, when he spoyled the churches he said of the vessells, be these fitt for a carpenters sonne? The second effect of this sinne as is said in the Hebrues, is a fearefull looking for of vengence, as our Sauiour said they are culpable of eternall damnation, so they looke for it with trembling as the diuells doe, the bookes of election and reprobation are not in our hands, but there is a copy of them in mens hearts, which is the booke of a mans own

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conſcience. I read of one who for ſome great ſinne, whether this or no god knoweth, fell into deſperation, & when a good miniſter ſought to comfort him, he anſwered him my damnation is as certainly ſealed vp to me, as your ſaluation is to you.

Now becauſe there be ſome are ready to feare this ſinn when they are far from it, for the ſatiſfiing of ſuch tender conſciences, and anſwering of doubtfull motions, let vs remember as hath beene ſaid before, thoſe that commit this ſin muſt ſinn of knowledge therfore if a man can ſay he hath ſinned of ignorance it is not it, alſo we heard before he that committeth this ſinne muſt ſinn of malice, therefore if he can ſay he ſined of infirmitie & not with a malicious mind it is not it, likewiſe we haue ſeen thoſe that cõmit this ſin cãnot repent, therefore if a man can ſay in trueth he is ſory that he hath offended God, it is not it: in like manners it

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is noted before, that the church will not pray for him that hath commited this sins therefore if the brethren who know a mans offence and the circumstances of it wil pray for him, let him think it is not it. Furthermore we heard those that commit this sin do fall away and become Apostates, therefore if a man be afraide to commit other sins, & doth not without conscience fall from evil to worse, it is not it: last of all, though a man be so farr caried by temptation as to commit divers sins, yet if he doth not hate the truth, neither in words nor deeds persecute the church, but doth loue and reuerence the trueth, and those that preach & professe it, he hath not cõmitted this vnrecouerable sin, nor neuer shal

by the grace of

GOD.

FINIS.